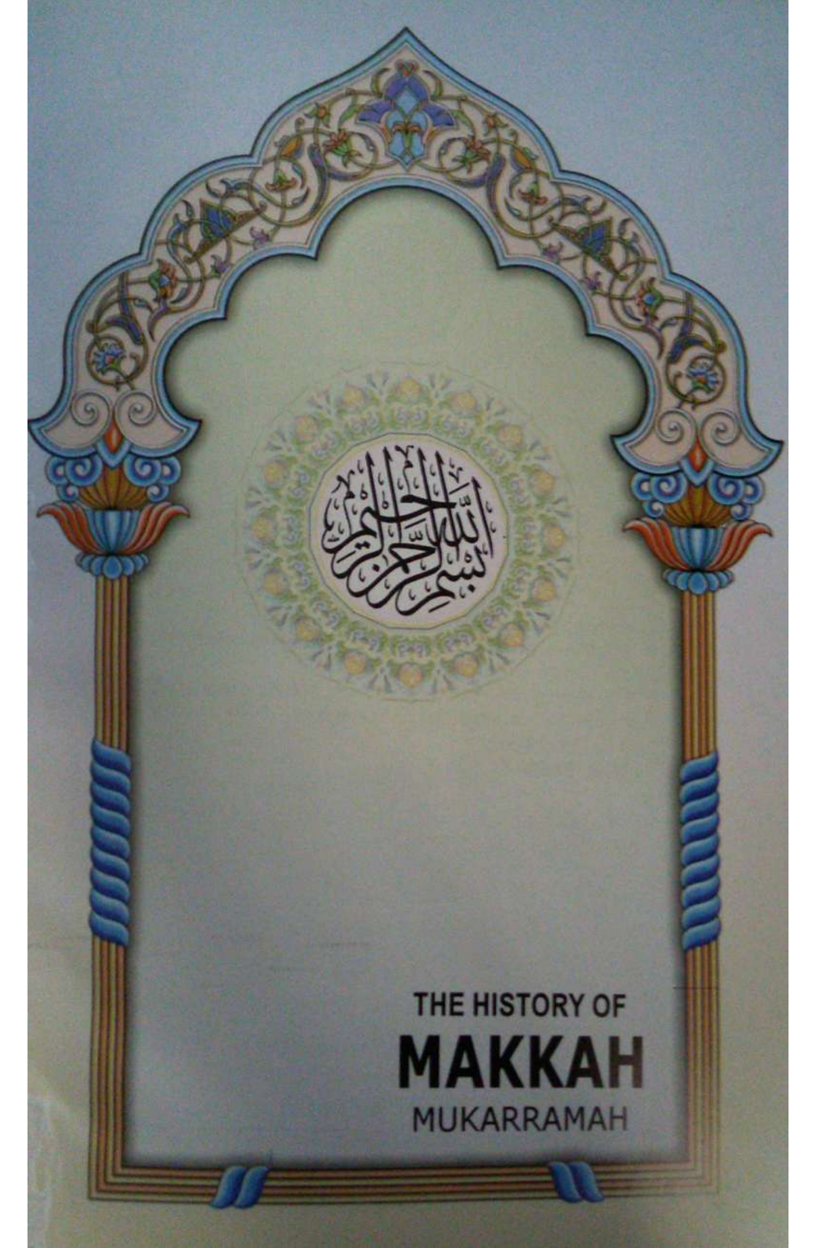
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THE HISTORY OF MAKKAH MUKARRAMAH

Dr. Muhammad Ilyas Abdul Ghani






بسم الله الرحمن الرحيم
THE HISTORY OF
MAKKAH
MUKARRAMAH



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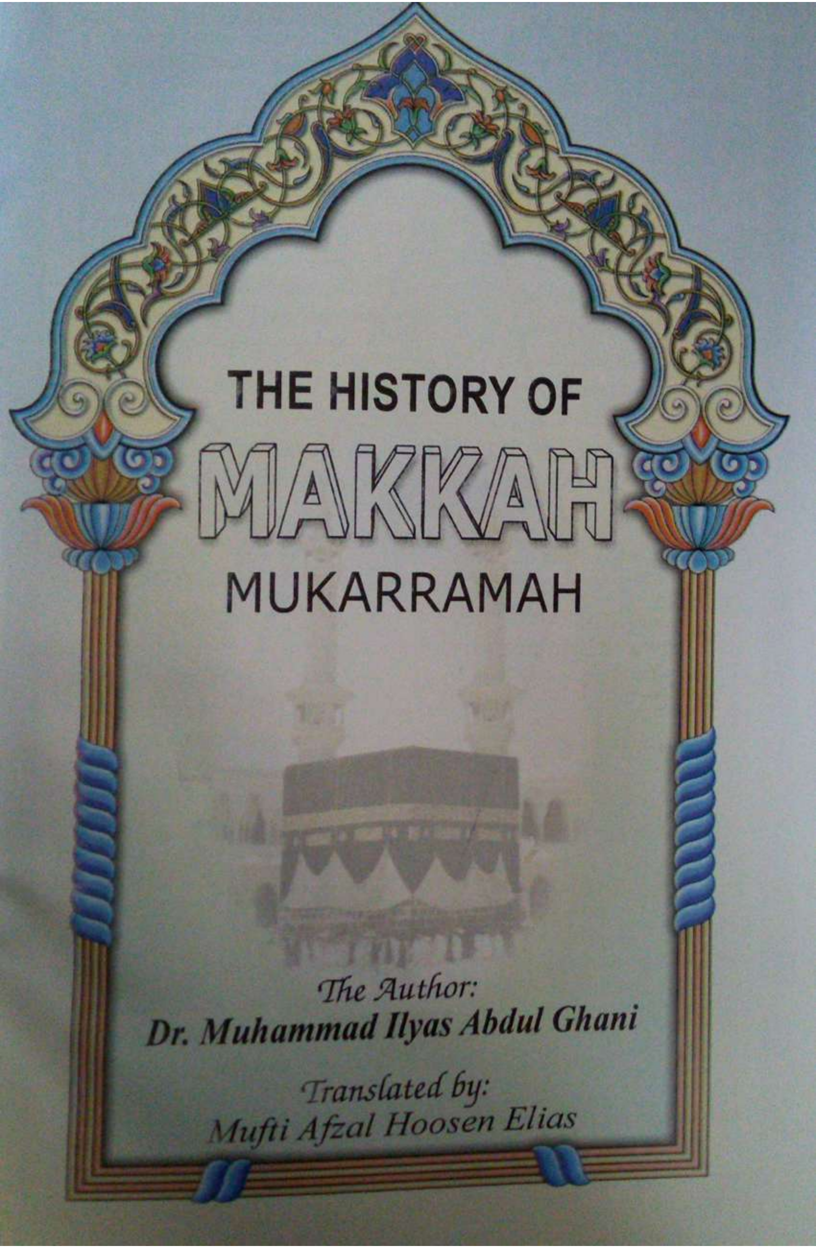
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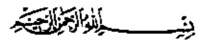
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THE HISTORY OF
MAKKAH
MUKARRAMAH
The Author:
Dr. Muhammad Ilyas Abdul Ghani
Translated by:
Mufti Afzal Hoosen Elias


39°
40°
41°
North
West
East
South
24°
23°
22°
21°
ذو الحليفة
Dhul Hulayfah
Dhul Hulaifah 410 km
Dhaatu Irq 90 km
Qarnul Manaazil 80 km
Yalamlam 130 km
Juhfah 182 km
Distance between Makkah
Mukarramah and various Miqaat
رابغ
Raabigh
الجحفة
Juhfah
The Red Sea
ذات عرق
Dhaatu Irq
قرن المنازل
Qarnul Manaazil
Makkah
Mukarramah
مكة المكرمة
Jeddah
جدة
يلملم
Yalamlam
The various Miqaat
(with Latitude and Longitude)

FAHRIST



Author's Foreword

الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلاَمُ عَلى خَاتَمِ الأَنْبِيَاءِ وَالْمُرْسَلِين،
وَعَلى آلِه وَأَصحابِه وَمَن تَبِعَهُم بِإِحْسانٍ إِلى يَوْمِ الدِّين. أَمَّا بعد:

The religious and historical significance of Madinah Munawwarah can be judged from the fact that the Creator of the universe has selected it to be the location of His most sacred house, the Ka'bah. This blessed city was home to Hadhrat Ismaa'eel عليه السلام and his mother Hadhrat Haajar عليها السلام. Countless Ambiyaa عليهم السلام and pious servants of Allaah have undertaken journeys to visit the House of Allaah. The city houses the Masjid Haraam in which the rewards of a single salaah is multiplied by one hundred thousand. The city also has the honour of being the birthplace of the final Rasul Hadhrat Muhammad Rasulullaah صلى الله عليه وسلم.

It is here that the well of Zamzam its located, the water of which is better and more blessed than the waters of the universe. Besides the above, there are numerous other historical places in Makkah that multiply its significance. Inshaa Allaah, the forthcoming pages will bring these details to the readers.

Many past and modern scholars have written books on the history of Makkah. However, many are so old that they do not discuss the recent expansions while others are so voluminous that purchasing them and reading them is beyond most readers. Others discuss only certain specific locations and are insufficient to quench the reader's thirst to know more. Nevertheless, all these books discussing this sacred

place have been extremely beneficial to history students when they were required. May Allaah reward the authors abundantly for their efforts.
Some of my friends in Makkah and several others have requested me to compile a book that discusses past and present historical data concerning Makkah, which would be precious provision to visitors and an invaluable gift to those who love the Haram.

Therefore, despite my inadequate knowledge, I have embarked on the task, pinning my reliance only in the Exalted Being of Allaah. In purusing through the works of past scholars and studying the research of contemporary academics, I have done my level best to present this compilation as a bouquet of flowers to those wishing to read about the Haram. I have also attempted to connect historical data to Qur'aanic verses, Ahadeeth of Rasulullaah ﷺ and incidents of the Sahabah رضي الله عنهم and Taabi'een that relate to this 'Blessed Land'. Only Ahadeeth that are classified as *Saheeh* and *Hasan* have been quoted together with their references.

I have also quoted facts directly from their sources and made information clearer by decorating the book with pictures of important places, diagrams and graphs.

It is also necessary to point out that there are sometimes discrepancies in the measurements given in the books of past scholars. The reasons being:

- The unit of measurement they used was the *Dhiraa* (arm's length) and there is a difference of opinion about its computation
- The methods they used to measure varied.

- They differed in their starting and ending points of measurement. For example, while one historian started from Masjid Haraam to measure the distance between Ji'irraanah and Makkah, another started his measurement from where the built-up area of Makkah ended.

These differences amongst the earlier scholars contributes greatly towards the discrepancies found in the works of current writers. Nevertheless, in this book we have done our best to ensure that measurements are as close as possible to the facts. Of course, perfect knowledge is only with Allaah.

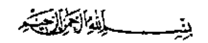
I would be guilty of a grave ingratitude if I do not thank all those who have assisted me through their du'aas, sincere advice and encouragement. A special thanks goes out to respected Mufti Afzal Hoosen Elias who has translated this book into English.

I cannot omit to thank Allaah for granting me the ability to complete this Noble task. Whatever is correct stems from the abounding grace of Allaah and whatever is flawed comes from my inadequate knowledge. My supplication is that Allaah honours this effort with His happiness and makes it a means of my salvation in the Aakhirah. Aameen.

A humble plea is extended to all readers to remember the worthless author of this book and the honoured translators in every du'aa they make, especially at the sanctified sites.

وَصَلَّى اللهُ وَسَلَّم وبارك عَلى نَبِيِّنا وَحَبِيبنا مُحَمَّدٍ وَّعَلى آلِه أَجْمَعِين

Muhammad Ilyaas Abdul Ghani



The Location of Makkah Mukarramah

Makkah Mukarramah is located in the west of the Kingdom of Saudi Arabia. It is situated at the foot of such a valley in the Hijaaz region that is completely surrounded by mountains. The area that is low-lying and level is called Bat'haa (بَطْحَاء) and the area to the east of the Masjid Haraam

is known as Ma'laa (معلاة - 'higher ground')[1]. The area to the west and south is called Misfala (مسفلة - 'lower ground'). Rasulullaah ﷺ was from amongst those who lived in the Ma'laa area. He was born there and lived there until the time he migrated. To enter Makkah Mukarramah, there are three principle routes, Ma'laa, Misfala and Shubaykah.

The latitude of Makkah Mukarramah is 21° 25' 19" N while the longitude is 39° 49' 46" E. Its height above sea level is more than 300m and it is situated at the centre of the globe.[2]

The Virtues of Makkah Mukarramah

Allaah had selected this Blessed city to be the location of His House. It was also here that the final Rasul and guide of the worlds Hadhrat Rasulullaah ﷺ was born and here also did he begin to announce his prophethood to the world. It is to this city that Allaah has made it obligatory for His bondsmen to travel to fulfil certain rites. It is for this reason that people of Imaan arrive in Makkah from all parts of the world with their hearts filled with love and their appearances exuding humility and submission. They are drawn to this Blessed land with simple clothing, open heads and free from worldly adornment.

The place has been blessed with such sanctity and safety that anyone entering it becomes safe and protected. Even if a person steeped in sin heads there, he becomes cleansed like a new-born baby. There is no other place on earth to which Islaam has made the journey obligatory. Muslims have been

1- The Ma'laa area has also been referred to as Hajoon. Hajoon is actually the name of a mountain at the foot of which lies the famous graveyard of Jannatul Ma'laa.
2- Haadhi'hi Bilaaduna (Pgs. 82,83) and Fadhaa'il Makkah Mukarramah (Pg.113).

commanded to make Tawaaf (circumambulate) the House of Allaah, something that has no example equal on earth. The Hajar Aswad (Black Stone) and Rukn Yamaani can boast to have been kissed and touched by none less than our noble master Rasulullaah ﷺ. For Muslims to emulate this is not only allowed in Islaam, but highly recommended.

Makkah Mukarramah is that honoured city, the sanctity of which Allaah Himself takes an oath on. This is found not once, but twice in the Qur'aan in Surah Balad and Surah Teen. In Makkah Mukarramah that the Masjid Haraam is situated, a Masjid in which the reward of a single salaah is multiplied by a hundred thousand. The city is the location of the Qiblah, a direction towards which every person performing salaah must face. It is that sacred direction which a person relieving himself cannot face towards nor can he face his back towards it. The city also has the privilege of being a place where even intending to do evil attracts a grave warning of punishment from Allaah. The ill effects and punishment for a sin in this holy place is also amplified.

This is that wonderful place that attracts hearts like a magnet. It is that sweet fountain that although providing satisfaction, a person's heart cannot get enough of it. The more a person visits it, the more his heart yearns to return.

The splendid city houses sites where du'aas are readily accepted, where sins are forgiven and where difficulties are alleviated. The city also has the honour of being a place of safety for carrying weapons is also forbidden. In addition to this, no Kuffaar or Mushrikeen are allowed here. When Qiyaamah draws near and strife will be tearing the world

apart, this special city will be under the protection of the angels and Dajjaal will be unable to enter it.[1]

Here are some Ahadeeth concerning the virtues of Makkah Mukarramah:

1. Standing at a place called Harooza[2], Rasulullaah ﷺ addressed Makkah saying, "By Allaah! You are the best of all Allaah's lands and the most beloved. Had I not been forced to leave you, I would have never done so."[3]
2. Addressing Makkah, Rasulullaah ﷺ also said, "I love you more than any other city. Had my people not forced me to leave, I would never have taken up residence anywhere else."[4]
3. On another occasion, Rasulullaah ﷺ addressed Makkah saying, "O Makkah! I swear by Allaah that I am leaving you knowing that you are the most honourable and beloved city in Allaah's sight. If only your residents had never forced me to leave. I would never have to leave you."[5]
4. When the Muslims conquered Makkah, Rasulullaah ﷺ said, "Allaah had made this city sacred the day He created the heavens and the earth and it sanctity shall remain until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen

1- Zaadul Ma'aad (Vol.1 Pg.20) and Shifaa'ul Ghiraam (Vol.1 Pg.68).
2- This is a hillock where a marketplace was situated. It is located in front of the house of Hadhrat Ummu Haani ؓ close to Khiyaateen. The area has now been included in the extension of the Masjid Haraam and there was a time when one of the doors was named after it. (Ibn Hishaam Vol.1 Pg.346 and Akhbaar Makkah Vol.4 Pg.206)
3- Tirmidhi, Hadith 3925.
4- Tirmidhi, Hadith 3926
5- Majma'uz Zawaa'id (Vol.3 Pg.273).

on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here."[1]

Hadhrat Ikrama says that not harming its animals even refers to removing an animal from the shade so that one may occupy its place.[2]

5. Rasulullaah ﷺ once said, "There is no city in which Dajjaal will be unable to enter besides Makkah and Madinah. Every street will be lined with angels standing in rows to protect them."[3]
6. Rasulullaah ﷺ also said, "(On the Day of Qiyaamah) I shall be first to rise from my grave, followed by Abu Bakr and Umar. I shall then go to the people of Baqee and they will also rise with me. Thereafter, I shall wait for the people of Makkah. I will rise from between the two Harams."[4]

The Names of Makkah as Mentioned in the Qur'aan

1) Makkah

﴿ وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴾

It is Allaah Who restrained their hands from you and your hands from them right in Makkah after granting you dominance over them... *(Surah Fatah, verse 24)*

The word 'Makkah' means 'to eradicate'. The entire area of Makkah is called by this name because it is a place where

1- Muslim, Kitaabul Hajj - Hadith 1353.
2- Akhbaar Makkah by Faakihi.
3- Bukhaari, Fadhaa'il Madinah - Hadith 1881.
4- Tirmidhi, Hadith 3692.

sins are eradicated. It may also have this name because the land eradicates and destroys any person who perpetrates oppression therein.

2) Bakkah

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴾

Indeed the first house designated for man (as a direction to worship Allaah) was the one at Bakkah which is blessed and a guidance for the universe. {Surah Aal Imraan, verse 96}

The word 'Bakkah' means 'to annihilate', 'to completely crush'. The city has this name because it annihilates the haughtiness and pride of tyrants and arrogant people.

Which area is referred to as Bakkah? There are four opinions concerning this:

- Bakkah refers to the specific area where the Ka'bah is located[1]
- The Ka'bah and its immediate surroundings is referred to as Bakkah while the rest of the city is called Makkah
- While the Ka'bah and the Masjid Haraam are referred to as Bakkah, the rest of the city is Makkah
- Bakkah and Makkah both refer to the entire city and are synonyms

3) Ummul Qura (Mother of all Cities)

﴿ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ﴾

This *(Qur'aan)* is the Book that We have revealed *(to you, O Muhammad ﷺ)*, which is most blessed, which confirms that *(the scriptures)* which was before it so that you may warn the

1- Al Qaamoosul Muheet, Makkah, Jaami'ul Lateef Pg.99.

people of "Ummul Qura" and those around it *(the rest of the world).* {Surah An'aam, verse 92}

"Ummul Qura" refers to Makkah. The Ulema have cited four reasons why this name is given:

- This was the very first outcrop of land from which the remainder of the earth spread out. According to past and modern research, this area is located at the very centre of all dry land, making the Ka'bah the focal point of the earth
- It is the oldest of all cities and therefore aptly the mother of them all
- Because it is the Qibla, everyone faces towards it when performing salaah. The title is therefore apt because the word أُم ('Umm') also refers to facing a particular direction
- Its status by comparison to other cities is like the status of a mother to her children[1]

4) Al Balad (The City)

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَـٰذَا ٱلْبَلَدَ ءَامِنًا ﴾

When Ibraheem عليه السلام *said, "O my Rabb! Make this city a peaceful one..."* {Surah Ibraheem, verse 35}

The phrase 'this city' in both verses refers to Makkah.[2]

5) Al Baladul Ameen (The Peaceful City)

﴿ وَهَـٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ﴾

By (the oath of) this peaceful city (of Makkah) {Surah Teen, Verse 3}[1]

1- Zaadul Maseer fi Ilmit Tafseer (Vol.3 Pg.58), Majallatul Buhoothul Fiqhiyya no.29, Pg.122 and Al Jazeeratul Arabiyya Qablal Islaam Pg.125.

2- Zaadul Maseer (Vol.8 Pg.250).

Allaama Ibn Jowzi رحمه الله says that during the Period of Ignorance or the era of Islaam, people living in fear and anxiety have always found peace in Makkah. Arabs use the words 'Aamin' (آمِن) and 'Ameen' (اَمِيْن) interchangeably (both translated as 'peaceful').

6) Al Baladah

﴿ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا ﴾

(O Rasulullaah ﷺ, tell the people,) "I have been commanded to worship only the Rabb of this city (Makkah), Who has made it sacred..." {Surah Naml, verse 91}

Allaama Ibn Jowzi رحمه الله makes it clear that "this city" refers to Makkah Mukarramah.

7) Haram Aamin

﴿ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا ﴾

"Have We not given them a safe Haram..." {Surah Qasas, verse 57}

Throughout the annals of history, Makkah has always been a cradle of safety and peace despite the fact that various cultures and peoples have had control over the region. People have always maintained the practice of entering Makkah in the state of Ihraam and whenever a person had been afflicted by fear, he would always find safety and security there. Not only is Makkah a place of safety for mankind, but for animals and plants as well. When Makkah was conquered, Rasulullaah ﷺ said, "Allaah had made this a sacred place the day He created the heavens and the earth and it shall remain so until the Day of Qiyaamah. Neither should any plant be uprooted nor any animal harassed."[1]

1- Bukhaari, Hadith 1834.

8) 'Waadi Ghayr DHi Zar' (The un- cultivated valley)

﴿ رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ ﴾

"O our Rabb! I have settled some of my children (Isma'eel عليه السلام) in a valley that cannot be cultivated... [Surah Ibraheem, verse 37]

Allaama Ibn Jowzi رحمه الله says that the verse refers to Makkah because it was a place where no vegetation or water was to be found.[1]

9) Ma'aad (Place of Return)

﴿ إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ﴾

"(When Rasulullaah ﷺ was forced to leave Makkah, Allaah consoled him by saying,) Verily, the One Who has made (practising and propagating) the Qur'aan obligatory on you shall return you to your place of return."

Hadhrat Abdullaah bin Abbaas رضي الله عنه says that the 'place of return' refers to Makkah, to which Allaah promises Rasulullaah ﷺ to return.[2]

10) Qaryah

﴿ وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ ﴾

Many were the (people of) towns that were more powerful than (the people of) your town (Makkah)[3] which drove you out. [Surah Muhammad ﷺ, verse 13]

11) Masjid Haraam

When the Qur'aan mentions the Masjid Haraam, it could have one of the following four implications:

1- Zaadul Maseer (Vol.8 Pg.276).
2- Zaadul Maseer (Vol.6 Pg.117).
3- Zaadul Maseer (Vol.7 Pg.149).

- Just the Ka'bah
- The Ka'bah together with the Masjid Haraam, which is the most common and popular inference
- The entire city of Makkah.
- The entire area of the Haram

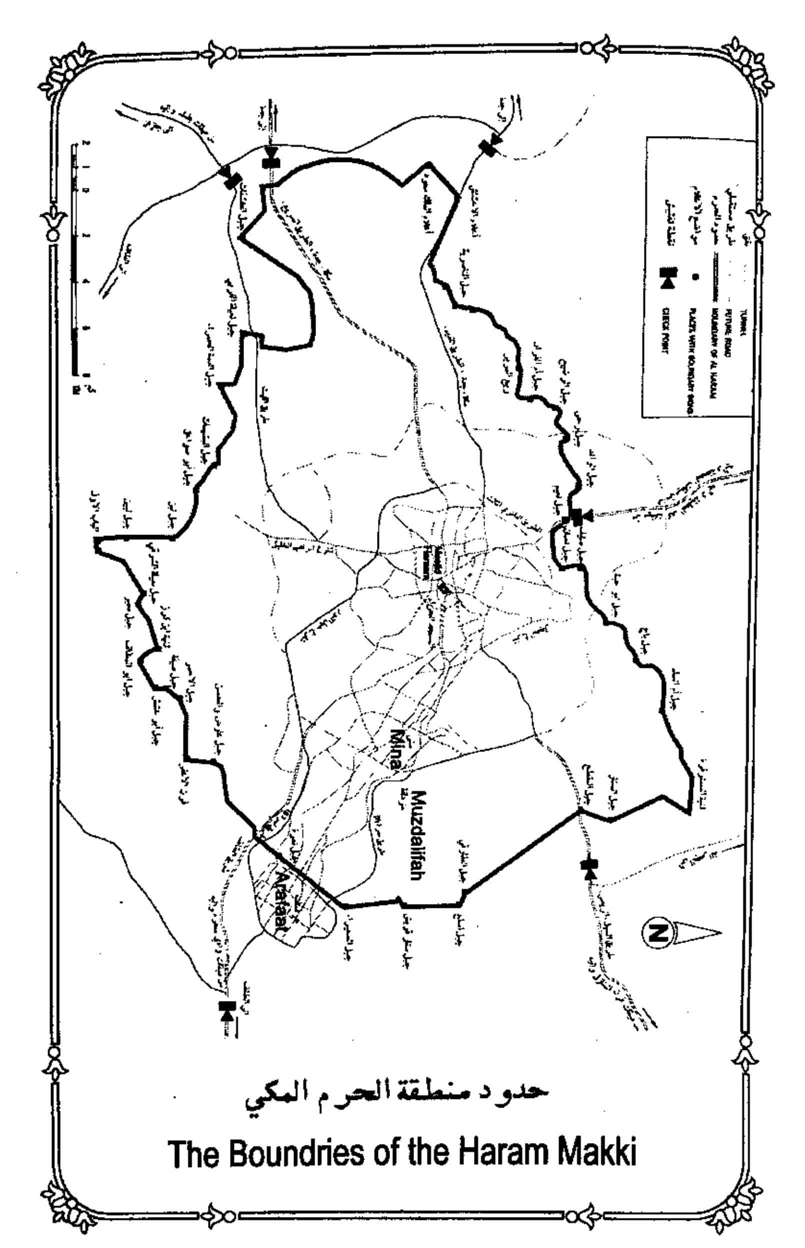
The Boundaries of the Haram of Makkah

The sanctity of Makkah mentioned in the previous pages is not confined to the city of Makkah only. By His grace, Allaah has also made the area around Makkah sacred, thus expanding the area of sanctity.

A Hadith states that Hadhrat Jibra'eel عليه السلام made Hadhrat Ibraheem عليه السلام stand at the boundary points of the Haram and affix a stone there (to mark them). In this manner, Hadhrat Ibraheem عليه السلام had the honour of demarcating the boundaries of the Haram. When the Muslims conquered Makkah, Rasulullaah ﷺ instructed Hadhrat Tameem bin Asad Khuzaa'ee رضي الله عنه to renew the markings indicating the boundaries. He then fulfilled the task most admirably.

In the years afterwards, several Muslims leaders and influential people had the markings renewed in various places until the number of markings totalled 943. Most of the markings were placed on visible landmarks such as hills and other high areas. However, most of these markings have since been erased and only those survived which have been cared for and maintained. The total area of the Haram is approximately 550 km^2.[1]

1- Az Zuhoorul Muqtatifah Pg. 25, Subulul Hudaa war Rashaad (Vol.1 Pg.58), Al Baladul Ameen (Vol.1 Pgs.56-62). In this regard, it is worth studying the article of Dr. Abdul Malik, entitled 'Harame Makki awr un ki Hudood'.



حدود منطقة الحرم المكي

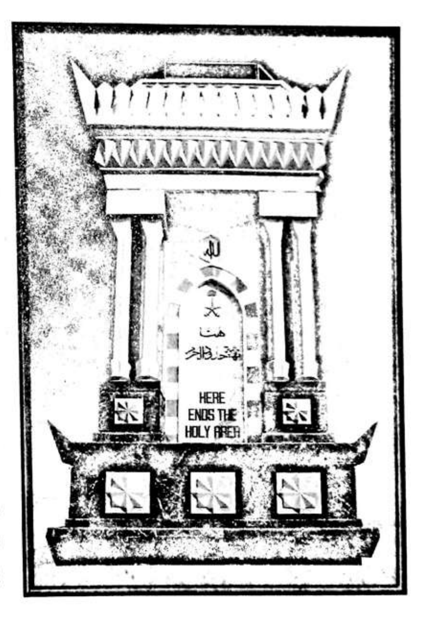
The Boundries of the Haram Makki

Allaah has made this area a focal point for people and a place of safety. In this regard, Allaah says:

﴿ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴾

Whoever intends to unjustly perpetrate an act of irreligiousness there (in the Haram), We shall let him taste a painful punishment. {Surah Hajj, verse 25}

When the Muslims conquered Makkah, Rasulullaah ﷺ said, "Allaah had made this city sacred the day He created the heavens and the earth and its sanctity shall remain until the Day of Qiyaamah. None but myself has been granted permission to fight or kill in it and that (permission) too is only for a few hours of the day. Its sanctity shall now remain inviolable until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner)[1]. It is



1- Nowadays there is an office for lost items within the Haram. Therefore, if any person finds any lost item and fears that it would be destroyed or fall in the wrong hands if left where it is, he should take it to the office.

also forbidden to cut the grass that (naturally) grows here."[1]

Hadhrat Sa'eed bin Musayyib رحمه الله says, "I have heard that the people of Makkah shall never be destroyed unless they regard the Haram as 'hil' (non-sacred)."[2]

Discussing the etiquette of the Haram, Hadhrat Mujaahid رحمه الله mentioned, "When you enter the Haram, never push anyone, never harm anyone and never crowd."[3]

Here follows a tabular representation of distances between the Masjid Haraam and the various boundaries of the Haram:

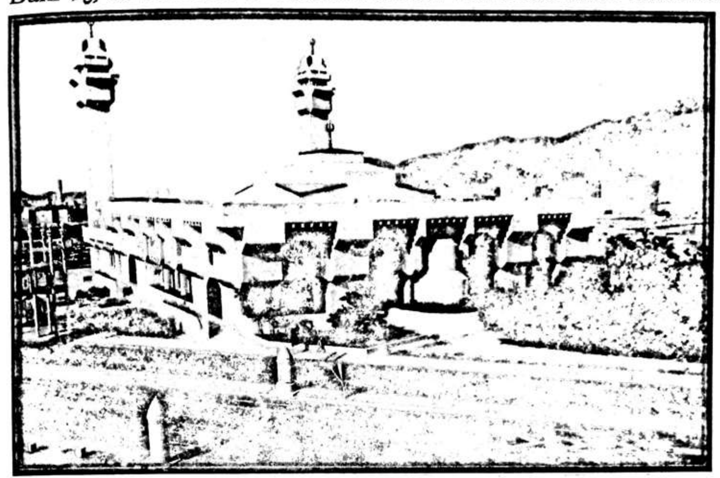
Tan'eem (Masjid Aa'isha)	Nakhlah	Adhaatu Laban	Ji'irraanah	Hudaybiyyah	Arafaat
7.5 km	13 km	16 km	22 km	22 km	22 km

Masjid Aa'isha (the Masjid of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها)

This Masjid is situated south of Makkah. It lies 7.5 km from Makkah on the road to Madinah and is the closest of all the boundary points. The Masjid is built on the spot where Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها entered into the state of Ihraam during the farewell Hajj. Hadhrat Jaabir رضي الله عنه reports that because Hadhrat Aa'isha رضي الله عنها was experiencing her menstrual cycle, Rasulullaah ﷺ instructed her to perform all the various rites of Hajj except for the Tawaaf. She then performed the Tawaaf after her cycle had ended. She then said, "O Rasulullaah ﷺ! While you have performed Hajj and Umrah, I have performed only Hajj." Rasulullaah ﷺ

1- Muslim, Kitaabul Hajj – Hadith 1353.
2- Akhbaar Makkah, Hadith 1501.
3- Akhbaar Makkah, Hadith 1472.

then instructed her brother Hadhrat Abdur Rahmaan bin Abu Bakr ﷺ to take her to Tan'eem and it was from there that she



Masjid Tan'eem (Masjid Aa'isha)

performed her Umrah after her Hajj during the month of Dhul Hijjah.[1]

Allaama Ibn Jurayj رحمه الله says, "I saw Ataa رحمه الله point out the spot where Hadhrat Aa'isha رضي الله عنها entered the state of Ihraam. It was the same spot where Muhammad bin Ali Shaafi'ee erected a Masjid."[2]

Khaadimul Haramain King Fahd bin Abdul Azeez recently extended this Masjid, giving it a total area of 84500 m^2 together with its attachments. It was completed at an estimated cost of ten million Saudi Riyaals. The prayer area of the Masjid measures 6000 m^2 and can accommodate approximately fifteen thousand worshippers.

1- Bukhaari, Kitaabul Hajj – Hadith 1785.
2- Akhbaar Makkah by Azraqi (Vol.2 Pg.209).

The Place Where Hadhrat Khubayb ﷺ was Martyred

Approximately two hundred metres south of Masjid Tan'eem in an area falling under the 'hil' (non-Haram area), the great Sahabi Hadhrat Khubayb bin Adi ﷺ was martyred. The narrative reads that during the sixth year after the Hijrah, Rasulullaah ﷺ dispatched a group of seven Sahabah ﷺ with a delegation from the Banu Lihyaan tribe to teach Islaam to the other members of their tribe. It was at a place called Rajee that the Sahabah ﷺ were attacked by the Banu Lihyaan tribe and all but two of them were martyred. The two surviving Sahabah ﷺ were Hadhrat Khubayb ﷺ and Hadhrat Zaid bin Dathana ﷺ. They were both later executed by the Mushrikeen. When the Mushrikeen were about to kill Hadhrat Khubayb ﷺ, they asked him whether he preferred to have Rasulullaah ﷺ in his place in exchange for his own freedom. Hadhrat Khubayb ﷺ did not only say no, but he made a statement that is worth writing in gold and which displays the love that the Sahabah ﷺ had for Rasulullaah ﷺ and the sacrifices they were prepared to make for him. Hadhrat Khubayb ﷺ replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ wherever he may be while I am enjoying life with my family." To this, Hadhrat Abu Sufyaan (ﷺ who was not a Muslim at the time) remarked, "I have never seen anyone love another as the companions of Muhammad ﷺ love Muhammad ﷺ."

Before being executed, Hadhrat Khubayb ﷺ requested to be left to perform two Rakaahs of salaah. After performing the salaah, he turned to the people and said, "I would have lengthened the salaah if it were not for you thinking that (I am doing so because) I am afraid to die." Hadhrat Khubayb

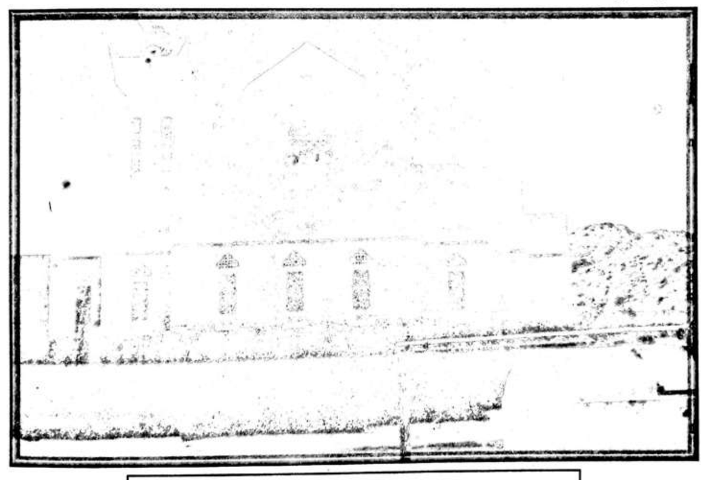
رضي الله عنه was the first to start the practice of performing two Rakaahs salaah at the time of execution. He then recited some couplets which meant:

"When I am killed as a Muslim, I care not on which side I fall This is all for Allaah and if He wills, He could bless the severed limbs of my body"

A small tower had been erected to denote the spot where Hadhrat Khubayb رضي الله عنه was martyred. Kurdi has illustrated the tower in his book and it stood intact until it was demolished in the year 1377 A.H.[1]

Ji'irraanah

This area has been named after a woman from the Quraysh



Masjid at Ji'irraanah

1- Ibn Hishaam (Vol.3 Pg.173-178). Akhbaar Makkah by Faakihi – Hadith 1763. Tareekhul Qaweem (Vol.5 Pg.154), Ma'aalim Makkah Tareekhiyyah Pg.325.

who belonged to the Banu Tameem tribe. Her name was Reeta and her title was Ji'irraanah. She was mentally deranged and spent the entire day knitting cloth and then tearing it up in shreds. According to a narration of Hadhrat Abdullaah bin Abbaas ﷺ[1], it is this very lady that the Qur'aan refers to when it states:

﴿ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنكَـٰثًا ﴾

Do not be (foolish) like the woman who shredded her spun yarn to threads after strengthening it... {Surah Nahl, verse 92}

Nowadays there is a little settlement there that begins from the valley of Sarif and is situated 24 km north east of the Masjid Haraam. One of its roads lead directly to Makkah. The water of this area is proverbial for its sweetness and it has a Masjid from where the people of Makkah enter into the state of Ihraam when performing Umrah. It was Khaadimul Haramain King Fahd who extended the Masjid at a cost of two million Saudi Riyaals. The Masjid covers and area of 430 m^2 and can accommodate a thousand worshippers.[2]

Distribution of the Booty

In the year 8 A.H. when the Muslims conquered Makkah, Rasulullaah ﷺ camped a few days at Ji'irraanah, where he distributed the booty the Muslims had captured from the Hawaazin tribe during the Battle of Hunayn. It was however after some time that the distribution was completed. When this was done, the people of the Hawaazin came to Rasulullaah ﷺ in repentance and requested to have their prisoners and wealth back. Rasulullaah ﷺ gave them the

1- Akhbaar Makkah by Faakihi.

2- Shifaa'ul Ghiraam (Vol.1 Pg.291), Taareekhul Qaweem (Vol.5 Pg.162), Ma'aalim Makkah (Pg.65), Qissatut Towsee'atil Kubra (Pg.56).

option of settling for either their prisoners or their wealth. When they opted for their prisoners, Rasulullaah ﷺ instructed the Sahabah رضي الله عنهم to hand over the prisoners to them. The Sahabah رضي الله عنهم did so obligingly. That evening, Rasulullaah ﷺ entered into the state of Ihraam for Umrah and after completing the Umrah, he left for Madinah the same night.

An Interesting Incident

It was here at Ji'irraanah that an incident took place which is a great source of pride for the Ansaar. The incident was that Rasulullaah ﷺ gave large shares of the booty to people with the intention of winning them over to Islaam or to strengthen their conviction in Islaam. Because none of the Ansaar received such generous sums, some Ansaar youth were disturbed by it. It was then that Rasulullaah ﷺ said to the Ansaar, "O assembly of Ansaar! Does it not please you that while others may take goats and sheep home with them, you will be taking the Rasool of Allaah ﷺ home with you?" This filled their eyes with tears and they expressed their pleasure with the distribution.

It was also at Ji'irraanah that the following verse of the Qur'aan was revealed:

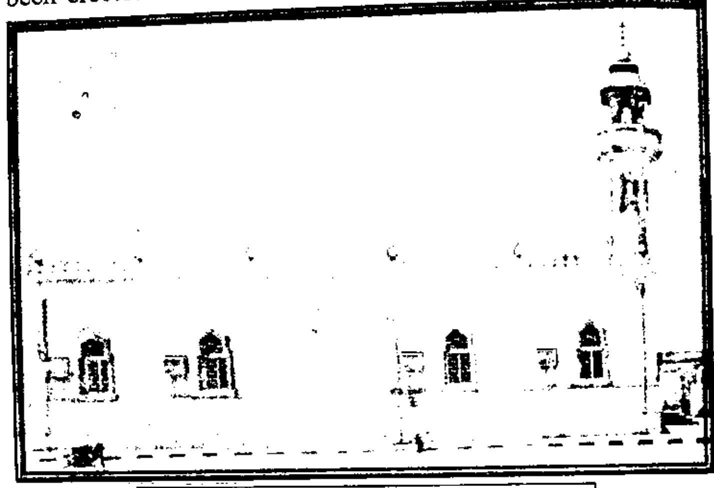
﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

And complete the Hajj and Umrah exclusively for Allaah...
{Surah Baqarah, verse 196}

Hudaybiyyah

Hudaybiyyah lies outside the boundary of the Haram on the old highway between Makkah and Jeddah. The place lends its name from a well in the area which is called Hudaybiyyah. The area is now famously known as Shumaysi. This name is

also because of a well of the same name[1]. A new Masjid has been erected here. Hudaybiyyah also lies 24 km away from



A Masjid at Hudaybiyyah

the Masjid Haraam and is located two kilometres away from the Haram boundary. There are remains of an old Masjid here that was made of stone and lime.

The Pledge of Ridwaan

It was here at Hudaybiyyah that the historical incident of the Pledge of Ridwaan took place in 6 A.H. This pledge was taken at the time when Rasulullaah ﷺ had left for Makkah with the intention of performing Umrah. When the Quraysh stopped the Muslims from entering Makkah, Rasulullaah ﷺ sent Hadhrat Uthmaan bin Affaan ؓ to Makkah to explain the situation to the Kuffaar. Because Hadhrat Uthmaan ؓ was a little delayed in Makkah, the rumour spread that he had been martyred. Rasulullaah ﷺ then took the pledge from the

1- Faasi (died 832 A.H).

Sahabah ﷺ to fight the Quraysh untill death. This was a pledge to die. Referring to this pledge, Allaah says in the Qur'aan:

﴿ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ ﴾

Indeed those who pledge their allegiance to you (O Rasulullaah ﷺ) they really pledge their allegiance to Allaah (because they do this to please Allaah). {Surah Fatah, verse 10}

Another verse states:

﴿ لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ ﴾

Allaah was well pleased with the Mu'mineen (the Sahabah ﷺ) when they pledged their allegiance to you (O Rasulullaah ﷺ) beneath the tree (at Hudaybiyyah). {Surah Fatah, verse 18}

Because Allaah declared that He was pleased with the Mu'mineen when they took this pledge, it is referred to as the 'Pledge of Ridwaan' ('Pleasure'). It is indeed surprising to note that while Allaah has declared that He is pleased with the Sahabah ﷺ who participated in this pledge, there are some people who are not pleased with them and search for their faults.

The Treaty of Hudaybiyyah

When Hadhrat Uthmaan ﷺ returned safe and sound, the Kuffaar of the Quraysh entered into negotiations with the Muslims and a peace treaty was soon concluded. Although the clauses of the treaty seemed to favour the Kuffaar, the outcome proved to be strongly in favour of the Muslims. When the Muslims were returning to Madinah after the conclusion of the treaty, Allaah revealed the opening verses

of Surah Fatah, which refer to the treaty as a victory for the Muslims. Allaah says:

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ ﴾

Indeed, We have granted you (O Rasulullaah ﷺ) a clear victory. {Surah Fatah, verse 1}

The Miracle of Water Gushing from an Empty Well

Rasulullaah ﷺ and the Sahabah رضي الله عنهم camped at Hudaybiyyah for a few days and besides having the honour of being the venue for the historical Pledge of Ridwaan, it was also at Hudaybiyyah that some miracles materialised at the hands of Rasulullaah ﷺ. These add to the historical significance of the area.

Hadhrat Baraa رضي الله عنه narrates that the Sahabah رضي الله عنهم numbered fourteen hundred at Hudaybiyyah and there was only one well there. Because of regular use, the well dried up. Rasulullaah ﷺ then went to the edge of the well and spat a mouthful of water into it. Not even a few moments had passed before water started gushing from the well and all the Sahabah رضي الله عنهم had enough water for themselves and for their animals.[1]

Water Gushes from Rasulullaah ﷺ's Fingers

Another miracle at Hudaybiyyah is reported by Hadhrat Jaabir رضي الله عنه. He says that people were thirsty at Hudaybiyyah and only Rasulullaah ﷺ had some water in a bucket. When he started performing wudhu, the people looked at him with great desire for the water. Seeing them stare, Rasulullaah ﷺ asked what the matter was. When they informed Rasulullaah

1- Bukhaari – Hadith 3577.

that they had no water for wudhu or for quenching their thirst, Rasulullaah put his hand into the same bucket and water started gushing forth from his fingers. Hadhrat Jaabir says that they all then had sufficient water for wudhu and for drinking. When someone asked Hadhrat Jaabir how many they were, he replied, "The water would have been enough for us even if we had been a hundred thousand. However, we numbered fifteen hundred."[1]

Nakhlah

Nakhlah is a place that lies between Makkah and Taa'if. It forms both the northern and eastern boundaries of the Haram and has two districts. One is called Nakhlah Yamaani, which leads to Taa'if and is on the left. The other is called Nakhlah Shaami and is also referred to as Madeeq. Nakhlah is located 45 km from Makkah and the two districts are separated by a mountain range called Daa'ah. It was at this very Nakhlah that Rasulullaah stayed as he was returning from his historic journey to Taa'if. This occurred ten years after Rasulullaah announced his prophethood. It was on this occasion that a group of the Jinn heard Rasulullaah recite the Qur'aan and became Muslims.[2]

In a narration of Bukhaari, Hadhrat Abdullaah bin Abbaas states that Rasulullaah once went with a few Sahabah to the marketplace of Ukkaaz[3]. It was at this time that the Jinn were being pelted by stars when they tried to eavesdrop

1- Bukhaari - Hadith 3576.
2- Akhbaar Makkah by Faakihi (Vol.5 Pg.98), Fat'hul Baari (Vol.8 Pg.674).
3- This is place between Makkah and Taa'if, located 35 km from Taa'if. Approximately sixteen years before the birth of Rasulullaah, this area became a marketplace for the Arabs. They would gather there for a few days each year to recite poetry and deliver lectures in praise of their ancestors. They would also engage in trade there. It was in the year 129 A.H. that the Khawaarij plundered the place and left it a deserted ruin.

on the conversations of the angels (to learn what was to happen in the future). When they returned without learning anything, they convened and decided, "Something must have happened today. Let us travel east and west to discover the cause of this." They therefore dispersed throughout the world to learn what unusual change had occurred. The group of Jinn that travelled to the Tihaamah region found Rasulullaah ﷺ leading the Sahabah ؓ in the Fajr salaah at Nakhlah. Listening attentively to the Qur'aan, they concluded that it was this very Qur'aan that had become an obstacle to their overhearing the news of the heavens. They then returned to their people and narrated the events to them. This is recounted in Surah Jinn, in which Allaah quoted them as saying:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓاْ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾ ﴾

"Indeed we have heard a most astounding Qur'aan. It points towards righteousness so we believed in it and we shall never ascribe any partner to our Rabb." {Surah Jinn, verses 1,2}

The Expedition of Hadhrat Abdullaah bin Jahash ؓ to Nakhlah

Rasulullaah ﷺ once dispatched Hadhrat Abdullaah bin Jahash ؓ with eight other Sahabah ؓ to Nakhlah where they were to monitor the movements of a Kuffaar caravan. It happened to be the last day of Rajab so the Sahabah ؓ urgently convened, saying to each other, "If we fight them today, we will be fighting them in a sacred month (during which the Arabs regarded fighting as forbidden) and if we leave them, they will be entering the precincts of the Haram by nightfall, because of which they will be protected from us

(because no person can be attacked within the boundaries of the Haram)." They therefore decided to attack. Amr bin Hadhrami was killed in the attack while Uthmaan bin Abdullaah and Hakam bin Kaysaan were taken captive. The others managed to escape. This was the first time that the Muslims had killed any Kaafir in battle, the first time that prisoners were taken and the first time that booty was earned.

When Rasulullaah ﷺ learned that the incident took place during a sacred month, he said to them, "By Allaah! I never instructed you to launch any attack during a sacred month." The Kuffaar also started ridiculing the Muslims for fighting during a sacred month. It was with reference to this Allaah revealed the verse:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ
بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ ﴾

They question you (O Muhammad ﷺ) about warfare in the sacred months (Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab). Say, "Warfare in these months is a grave matter, but to prevent (others) from Allaah's way (from Islaam), to disbelieve in Him, (to prevent people from) the Masjid Haraam and to expel (drive out) its people from it (as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah رضي الله عنهم) is a far greater sin in the sight of Allaah. Corruption (especially kufr, Shirk and causing mischief in religion) is worse than killing." {Surah Baqara, verse 217}

After the conquest of Makkah, Rasulullaah ﷺ passed by Nakhlah Yamaani on his way from Hunayn to Taa'if. He then also passed Qarnul Manaazil before camping the army near Taa'if.[1]

1- Seerah of Ibn Hishaam (Vol.3 Pg.482).

The Demolition of the Idol Uzza

Nakhlah has been noted in several historical incidents. It was also here that the famous idol of the Quraysh and the Banu Kinaanah was stationed. The idol was known as Uzza and was the largest of all the idols. The idol is also mentioned in the Qur'aan where Allaah says:

﴿ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴾

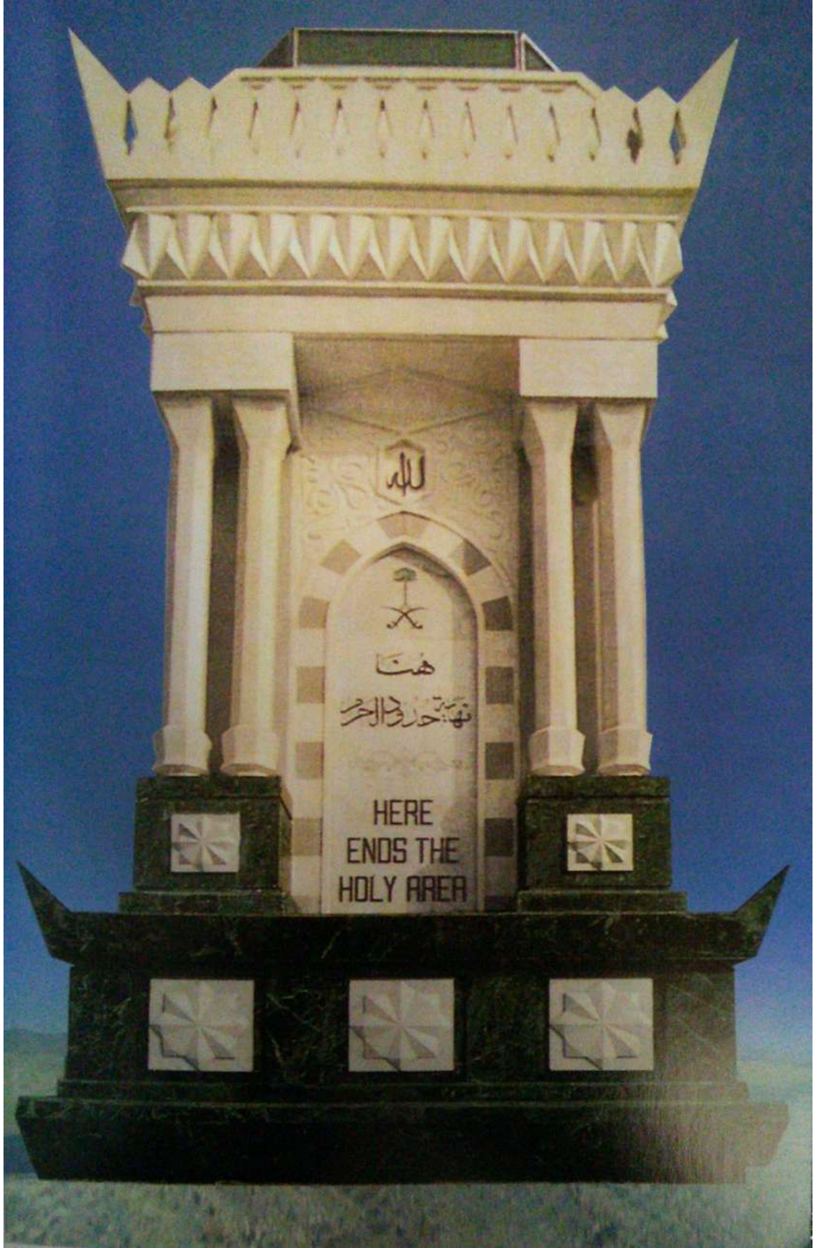
Have you ever thought about Laat and Uzza? (Surah Najm, verse 19)

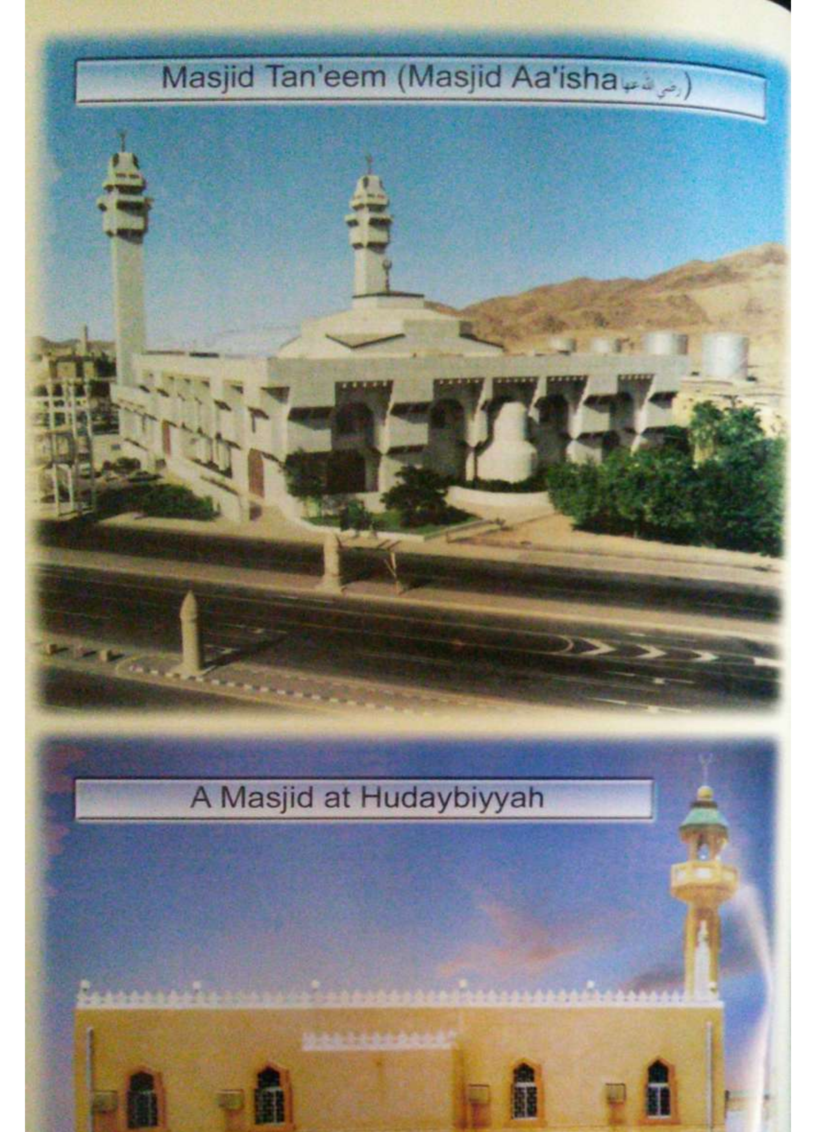
After the conquest of Makkah, Rasulullaah ﷺ sent Hadhrat Khaalid bin Waleed ؓ to demolish it. Hadhrat Khaalid ؓ proceeded with thirty horsemen and set the place alight. As he reported back, Rasulullaah ﷺ asked him whether he had seen anything. When he replied that he had seen nothing, Rasulullaah ﷺ told him that he had not finished Uzza off. Hadhrat Khaalid ؓ returned and when he reached the place he saw a dark-skinned naked woman with dishevelled hair emerging from the place. He drew his sword in anger and despite the pleas from her devotees, Hadhrat Khaalid ؓ killed her. This time when he reported back, Rasulullaah ﷺ said, "That was Uzza. She has now lost hope of ever being worshipped in this peninsula."[1]

Adhaatu Laban

This is low-lying area. Because of the presence of a whitish mountain nearby, the area received the name "Laban", which means 'milk'. This place marks the southern boundary of the Haram and lies 16 km from the Masjid Haraam. Nowadays it is commonly known by the name Uqayshiyyah. This name is attributed to Ibn Uqaysh who was once king of the area.

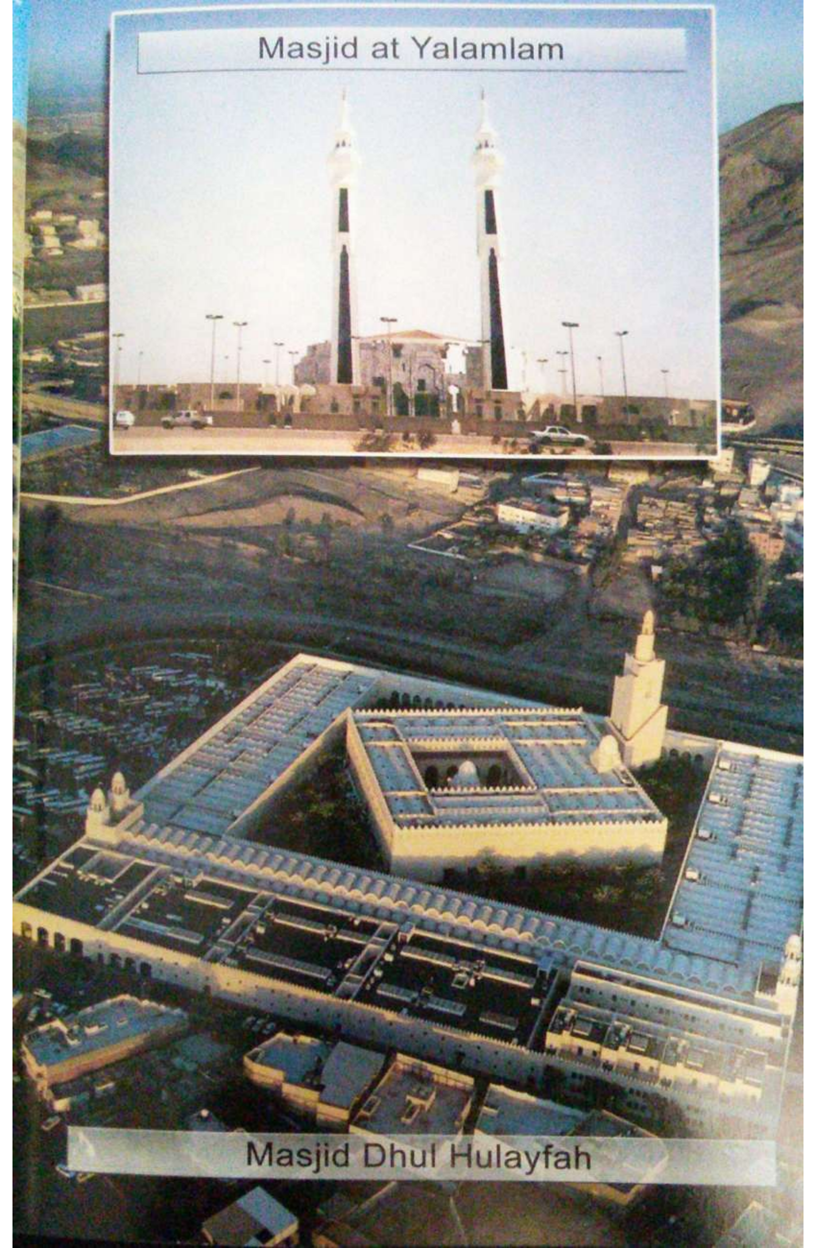
1- Ma'aalim Makkah (Pg.187), Ibn Hishaam (Vol.1 Pg.84) and Zaadul Ma'aad (Vol.2 Pg.186).


الله
هنا
نهاية حدود الحرم
HERE
ENDS THE
HOLY AREA



Masjid Tan'eem (Masjid Aa'isha رضي الله عنها)

A Masjid at Hudaybiyyah


Masjid at Yalamlam
Masjid Dhul Hulayfah

Masjid at Juhfa

Masjid Waadi Muhrim

This area was inhabited by the Banu Khuzaa'ah tribe, who were Rasulullaah ﷺ's allies. After the Treaty of Hudaybiyyah was signed, the Banu Bakr tribe who were allies of the Quraysh attacked the Banu Khuzaa'ah tribe with the help of the Quraysh (thereby violating the treaty). When the Banu Khuzaa'ah pursued them, the Banu Bakr entered the precincts of the Haram and said to Naufal the leader of the Banu Khuzaa'ah tribe that he could not fight them since they were within the Haram and he could not violate its sanctity. He said to them, "While you rob within the Haram, you cower in its sanctity when revenge is to be taken from you." He then sought assistance from Rasulullaah ﷺ who responded with the Muslim army and then conquered all of Makkah.[1]

"PEOPLE OF THE HARAM" (اهل حرم)

The people of the Haram refers to people who reside in Makkah either temporarily or permanently. It also refers to those people who live within the boundaries of the Haram. While these people may enter the state of Ihraam from the homes when they intend performing Hajj, they need to do so from one of the boundaries when performing Umrah.

"PEOPLE OF HIL" (اهل حِل)

These are the people who live between the Miqaat and the Haram boundaries. Such people may enter the state of Ihraam from their homes regardless of whether they intend performing Hajj or Umrah.

"AAFAAQI" (آفاقي)

This is any person who lived outside the Miqaat. They will enter the state of Ihraam at their respective Miqaat.

1- Ma'aalim Makkah (Pg.202,320,336), Ibn Hishaam (Vol.3 Pg.389) and Zaadul Ma'aad (Vol.3 Pg.270), Akhbaar Makkah by Faakihi (Vol.4 Pg.195 and Vol.5 Pg.97), Qaamoosul Muheet.

Miqaat

Rasulullaah ﷺ himself specified each of the various Miqaat. Dhul Hulayfah is the Miqaat for the people of Madinah, Juhfah is the Miqaat for the people of Shaam, Qarnul Manaazil is the Miqaat for the people of Najd and Yalamlam is the Miqaat for the people of Yemen. Rasulullaah ﷺ had also mentioned that these places will be the Miqaat for people of other regions who pass by any of them when going to Makkah for Hajj or Umrah. Those people living within the Miqaat but outside the Haram (the people of hil) will enter into Ihraam from their homes while residents of Makkah will do so from Makkah.[1]

A narration of Muslim states that the Miqaat for the people of Iraq is Dhaatul Irq.

Here follows a tabular representation of distances between Makkah Mukarramah and the various Miqaat:

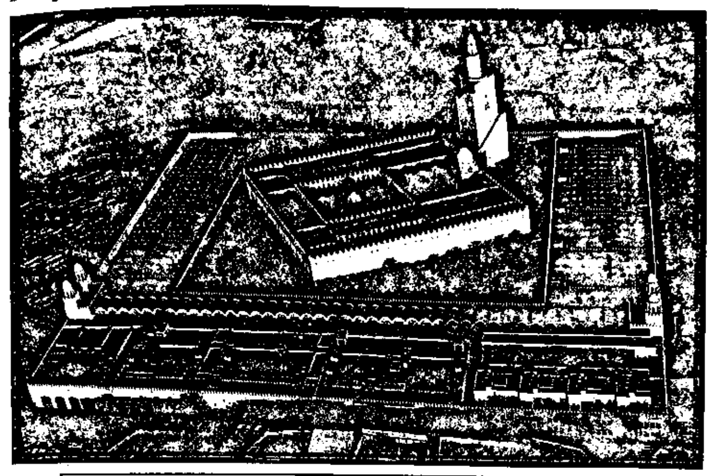
Qarnul Manaazil	Dhaatu Irq	Yalamlam	Juhfah	Dhul Hulayfah
80 km	90 km	130 km	182 km	410 km

Dhul Hulayfah

Another name for the place is Abyaar Ali and is the Miqaat for the residents of Madinah and others proceeding to Makkah from this direction. It lies 410 km north of Makkah and 10 km from the Masjidun Nabawi. Its latitude is 24° 24' 44" N while the longitude is 39° 32' 33" E. There is a Masjid here known by the names of Masjid Dhul Hulayfah, Masjid Miqaat and Masjid Shajarah. When leaving for Makkah,

1- Bukhaari – Hadith 1524

Rasulullaah ﷺ would perform salaah at the location of this Masjid Shajarah. Khaadimul Haramain King Fahd bin Abdul



Masjid Dhul Hulayfah

Azeez recently extended this Masjid, giving it a total area of 90 000 m^2 together with its attachments. It was completed at an estimated cost of twenty million Saudi Riyaals and can accommodate approximately five thousand worshippers. It has a single Minaarah measuring 64 m and the dome rises 28 m high.[1]

Qarnul Manaazil

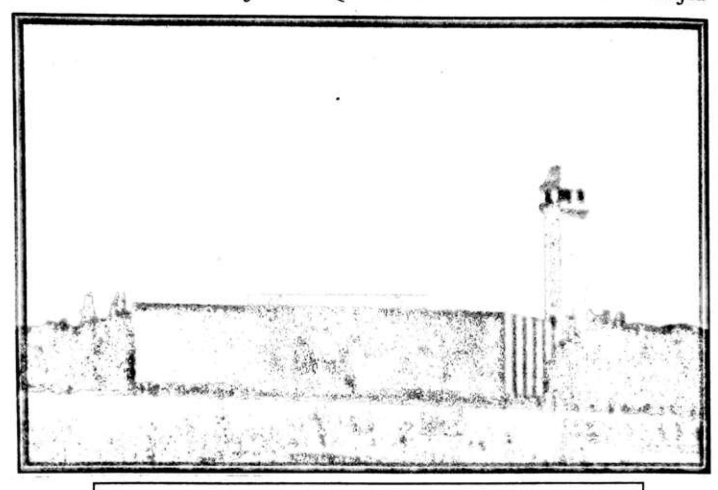
The word "Qarn" refers to a horn. In this instance it refers to an outcrop of a mountain that appears to be a mountain on its own. This place serves as a Miqaat for the people of Najd and surrounding areas, including people coming from the Gulf, Riyaadh and Taa'if. There are two highways leading to

1- Bukhaari – Hadith 1533, Daleelul Injazaat by Sanawi (1409 A.H.) Pg.27, Masaajidul Athariyyah Pg. 259, Majallatul Buhooth No.29.

Makkah from here. Two Masjids have been constructed which are like Miqaat points. They are called Masjid Sayl Kabeer and Masjid Waadi Muhrim.

Masjid Sayl Kabeer

One of the two Masjids at Qarnul Manaazil is called Masjid

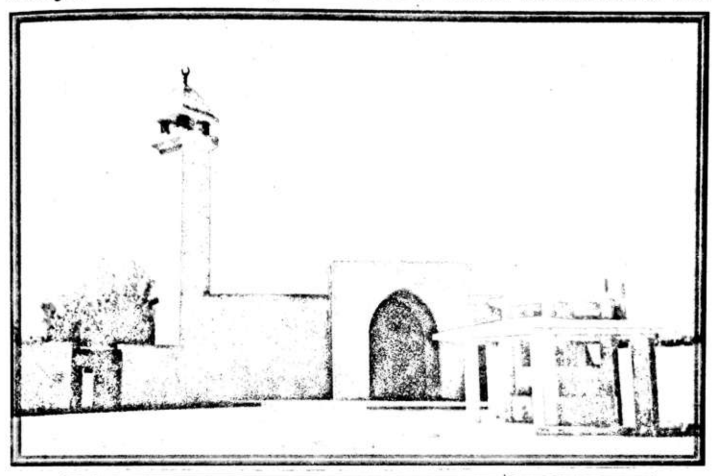


Masjid Sayl Kabeer

Sayl Kabeer. It lies 80 km north east of the Masjid Haraam and 40 km from Taa'if. It was constructed in 1402 A.H. and it located north of the Sayl Kabeer settlement. Its latitude is 21° 37' 51" N while the longitude is 40° 25' 25" E. The Masjid has a total area of 2600 m^2 together with its attachments. It was completed at an estimated cost of 7.7 million Saudi Riyaals and can accommodate approximately three thousand worshippers. The Masjid is equipped with all the amenities a person performing Hajj or Umrah may need.

Masjid Waadi Muhrim

This Masjid is also famous landmark of Qarnul Manaazil. It is situated south of the Sayl Kabeer Masjid and the two Masjids are separated by a distance of 33 km. It lies along the Makkah-Taa'if highway at a distance of 76 km from the Masjid Haraam but only ten km from Taa'if. Its latitude is 21°



Masjid Waadi Muhrim

20' 43" N while the longitude is 40° 19' 39" E. The Masjid has an area of 1000 m^2 (40mx25m) and a hall to accommodate female worshippers has been built above the main entrance, which measures 375 m^2 (25mx15m). The total area of the Masjid is therefore 1375 m^2. The Masjid has a square minaret on the south-westerly wing, which rises 30m into the air. The Masjid was completed at an estimated cost of 5.5 million Saudi Riyaals and is also equipped with all the amenities a person performing Hajj or Umrah may need.[1]

1- Majallatul Buhooth No.29 Pgs. 70 and 86, Imaaratul Masaajid Pg.84, Mafhoomul Jagrafi Pg.44, Qissatut Towsee'atil Kubra Pg.55.

Rasulullaah ﷺ Meets Hadhrat Jibra'eel عليه السلام

Ten years after announcing his prophethood in the year 619 A.D., Rasulullaah ﷺ returned from Taa'if absolutely disheartened with the treatment that he received from both the people of Taa'if and the people of Makkah. It was when Rasulullaah ﷺ reached Qarnul Manaazil when Hadhrat Jibra'eel عليه السلام appeared and said, "Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like." The angel in charge of the mountains then greeted Rasulullaah ﷺ and said, "O Muhammad ﷺ! What is your command? Do you want me to make the two mountains[1] meet (and crush the people between them)?" Rasulullaah ﷺ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him."

Dhaatu Irq

This is the Miqaat for the people of Iraq and those coming to Makkah from their direction. The area is named after a large mountain in the region called Irq Aswad. However, the area is commonly referred to as Dareeba nowadays.

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that when Kufa and Basrah were conquered, the people of the region approached Hadhrat Umar رضي الله عنه and said, "O Ameerul Mu'mineen! Rasulullaah ﷺ had designated Qarn as the Miqaat for the people of Najd. It is off our road and going to Makkah via Qarn is difficult for us. Hadhrat Umar رضي الله عنه then told them to

1- Here he was referring to the Abu Qubays mountain and the Qayqa'aan mountain opposite it.

fix a point on their road that lies in a corresponding line with Qarn. He then stipulated Dhaatu Irq as their Miqaat.[1]

Hadhrat Aa'isha has reported that Rasulullaah himself stipulated Dhaatu Irq as the Miqaat for the people of Iraq.[2]

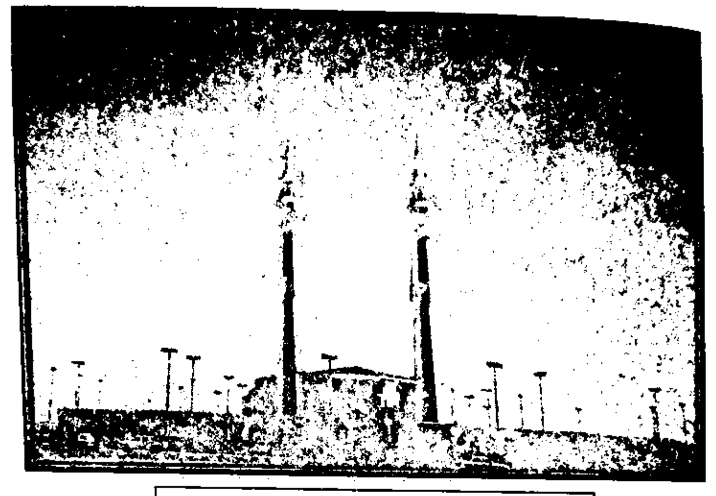
Dhaatu Irq lies 90 km north of the Masjid Haraam and is 35 km away from the Sayl Kabeer Masjid in Qarnul Manaazil. The latitude of Dhaatu Irq is 21° 56' 09" N while the longitude is 40° 26' 10" E. There had been a Masjid here but has since lay in ruins because there was no level road leading to it. There was therefore no traffic to and forth and no maintenance was done.

It was in 1414 A.H. that Khaadimul Haramain King Fahd commissioned the construction of a Masjid here so that it may be used as the Masjid of this Miqaat. The road to Riyadh also passed through Dhaatu Irq and Sayl Kabeer as it merges with the Asheera road.[3]

Yalamlam

This is the Miqaat for the people of Yemen and all those approaching Makkah from the south. It is nowadays known as Sa'diyyah and lies 100 km from Makkah. The latitude is 20° 42' 10" N while the longitude is 35° 54' 40" E. There is an old Masjid here but since the construction of the highway from Makkah to Jaazaan, access had become difficult. Therefore for the convenience of visitors and people performing Hajj, a Masjid has been constructed on the opposite westerly side. The Masjid has a total area of 625 m^2

1- Bukhaari – Hadith 1531.
2- Abu Dawood – Hadith 1739.
3- Majallatul Buhooth No.29 Pgs. 89-91, Ma'aalimu Makkah Taareekhiyyah Pg.160, Mafhoomul Jagrafi Pg.34,39.



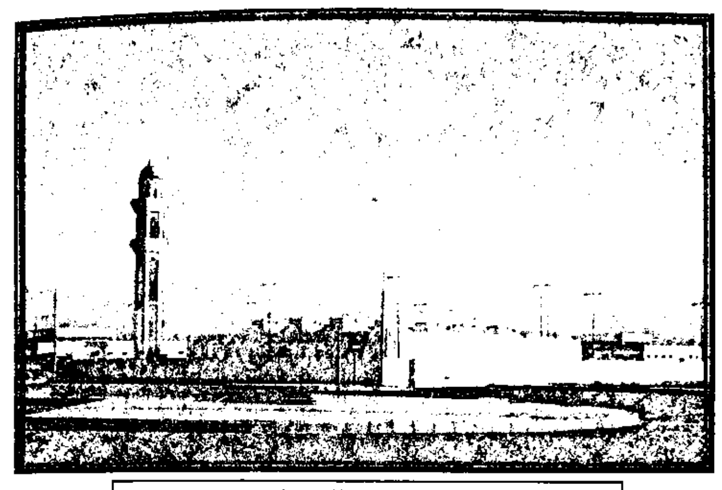
Masjid at Yalamlam

(25mx25m). It was completed at an estimated cost of 1.1 million Saudi Riyaals and can accommodate approximately fifteen hundred worshippers. It is situated 130 km from the Masjid Haraam and is 21 km south-west of the old Miqaat.[1]

Juhfa

This is the Miqaat of the people Syria and Egypt and others coming from the same direction. It is located 187 km north-west of the Masjid Haraam, 17 km south-east of the city of Raabigh and 15 km east of the Red Sea. The perimeter of this Miqaat falls 211 km north of Makkah on the road between Makkah and Madinah. This road is known as Tareeq Hijrah (The Hijrah Road). Its latitude is 22◦ 42' 15" N while the longitude is 39◦ 08' 50" E. A Masjid has recently been built here with a total area of 900 m^2 (30mx30m). It was

1- Majallatul Buhooth No.29 Pgs. 83,88, Ma'aalimu Makkah Taareekhiyyah Pg.32, Mafhoomul Jagrafi Pg.49 and Qissatut Towsee'atil Kubra Pg.55.



Masjid at Juhfa

completed at an estimated cost of one million Saudi Riyaals and can accommodate approximately 220 worshippers.[1]

NOTE: People approaching from this direction may also enter into their Ihraam from Raabigh because the two are roughly on the same plane, with Raabigh being slightly higher in latitude.

It is appropriate to mention here that it was at Juhfa that Rasulullaah ﷺ's uncle Hadhrat Abbaas bin Abdil Muttalib ؓ met him. While Rasulullaah ﷺ was proceeding from Madinah to conquer Makkah, Hadhrat Abbaas ؓ was migrating from Makkah to Madinah with his family. Hadhrat Abbaas ؓ then accompanied Rasulullaah ﷺ on the journey to Makkah.[2]

Being the paternal uncle of Rasulullaah ﷺ, Hadhrat Abbaas ؓ had accepted Islaam some time before migrating and

1- Majallatul Buhooth No.29 Pgs. 69, Ma'aalimu Makkah Taareekhiyyah Pg.161, Mafhoomul Jagrafi Pg.26-30 and Qissatut Towsee'atil Kubra Pg.55.

2- Seerah of Ibn Hishaam (Vol.3 Pg.400).

stayed on in Makkah with the permission of Rasulullaah ﷺ. He had inherited the dual responsibility of tending to the Ka'bah and providing water for the people performing Hajj and after the conquest of Makkah, Rasulullaah ﷺ allowed him to continue with this task. Hadhrat Abbaas رضي الله عنه was a tall and handsome man with a fair complexion. He passed away in Madinah in the year 32 A.H. He was then 89 years of age and is buried in Baqee.

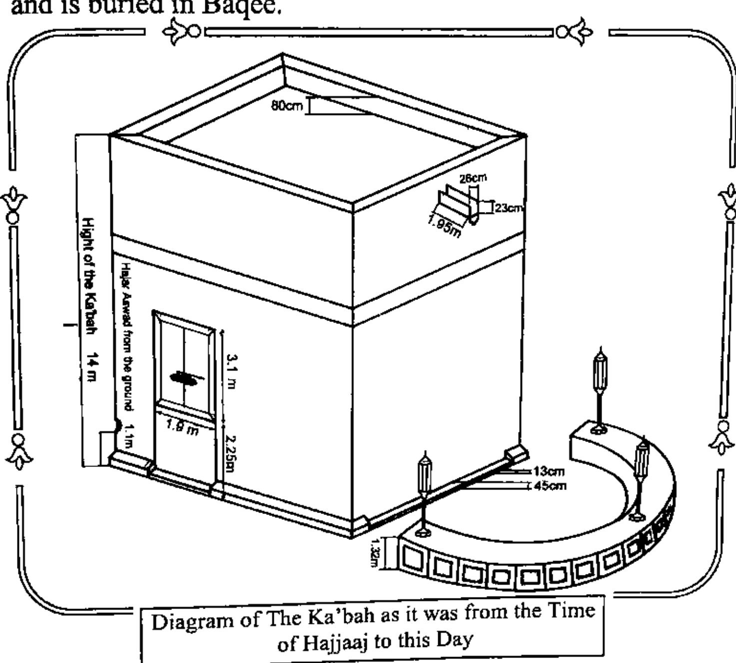


Diagram of The Ka'bah as it was from the Time of Hajjaaj to this Day

The Umayyad Khalifah Hishaam bin Abdil Malik once entered the Ka'bah in the company of Mansoor Hajabi. "If you have any special requests to make from me," Hishaam said to Mansoor, "you may go ahead and make them now." Mansoor responded by saying, "When inside the House of Allaah, how can I make a request to someone other than Allaah?" (*Akhbaar Makkah* by Faakihi (Vol.5 Pg.134))

Holding on to the shroud of the Ka'bah, a Bedouin prayed, "O Allaah! A beggar is standing at Your door whose life is coming to an end, but whose sins still live on; whose passions have vanished, but their effects still remain. O Allaah! Since hospitality is extended to every guest, do be hospitable towards me by granting me Jannah."

The second Khalifah Hadhrat Umar Farooq رضي الله عنه once passed by a leper as she was busy performing Tawaaf. He said to her, "O servant of Allaah! Do not cause difficulty to the people (because they are afraid to perform Tawaaf with you here). It would be best for you to remain at home." She then remained at home (and stopped going to the Masjid Haraam). It later occurred that a man passing by her said to her, "The person who had prevented you has passed away. You may now come out." She responded by saying, "But the Allaah for Whose sake I had obeyed the Ameerul Mu'mineen is still Alive."

The Names of The Ka'bah as Mentioned in the Qur'aan

1) Al Ka'bah

﴿ جَعَلَ ٱللَّهُ ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ ٱلۡحَرَامَ قِيَٰمٗا لِّلنَّاسِ ﴾

Allaah has made the Ka'bah, the sacred house a means by which (the physical and spiritual safety and well-being of) mankind is maintained. {Surah Maa'idah, verse 97}

The Arabic word 'Ka'bah' has the various meanings of 'square', 'high' and 'something that stands out'. All these meaning suitably apply to the Ka'bah.[1]

2) Al Baytul Haraam (The Sacred House)

﴿ جَعَلَ ٱللَّهُ ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ ٱلۡحَرَامَ قِيَٰمٗا لِّلنَّاسِ ﴾

Allaah has made the Ka'bah, the sacred house a means by which (the physical and spiritual safety and well-being of) mankind is maintained. {Surah Maa'idah, verse 97}

3) Baytullaah (House of Allaah)

﴿ وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴾

We commanded Ibraheem عليه السلام *and Ismaa'eel* عليه السلام *(saying), "Clean (remove idols from) My house (the Ka'bah) for those who perform Tawaaf, those who stay in it, those who bow (in Ruku) and those who prostrate (referring to those who perform salaah there)."* {Surah Baqarah, verse 125}

Allaama Qurtubi رحمه الله says that Allaah associates the house to Himself to highlight its honour and high status.[2]

1- An-Niyaayah by Ibn Atheer (Vol.4 Pg.179) and Jaami'ul Lateef (Pg.17).
2- Tafseer Qurtubi (Vol.2 Pg.114).

4) Al Baytul Ateeq

﴿ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴾

...and perform Tawaaf around the Baytul Ateeq. {Surah Hajj, verse 29}

The term 'Baytul Ateeq' has several meanings. It could mean:

- A house of high standing
- The first house
- A house that cannot be drowned
- A house freed from the control of tyrants
- A house not belonging to any of the creation
- Such a house that anyone trying to cause harm to it will be destroyed
- Such a house that the people attached to it will be freed from Jahannam[1]

5) Qibla

﴿ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ﴾

We will most assuredly turn you towards a Qibla that pleases you. {Surah Baqarah, verse 144}

The word 'Qibla' refers to the direction towards which a person faces when performing salaah.[2]

The Builders of the Ka'bah

Historical reports show that the Ka'bah had been rebuilt twelve times during various periods of history. While many reports cannot be relied on completely, there are also those that are proven from infallible sources. Here follows a list of the various builders of the Ka'bah:

1- Tafseer of Ibn Katheer (Vol.5 Pg.414) and Majma'uz Zawaa'id (Vol.3 Pg.296).
2- Qaamoosul Muheet.

1.	The angels	7.	Qusay bin Kilaab
2.	Hadhrat Aadam عليه السلام	8.	The Quraysh tribe
3.	Hadhrat Sheeth عليه السلام	9.	Hadhrat Abdullaah bin Zubayr رضي الله عنهما - 65 A.H.
4.	Hadhrat Ibraheem عليه السلام and Hadhrat Ismaa'eel عليه السلام	10.	Hajjaaj bin Yusuf – 74 A.H.
5.	The Amaaliqah people	11.	The Turkish Sultaan Muraad – 1040 A.H.
6.	The Jurhum tribe	12.	King Fahd bin Abdil Azeez – 1417 A.H.

An Arab poet says:

بنى البيتَ خلقٌ و بيت الإله * مدى الدهر من سابقٍ يُكرم

Many a creation had built the house of Allaah
that has always been sanctified throughout the ages

ملائكةٌ آدم ولده * خليلٌ عمالقةٌ جرهم

The angels built it, so did Aadam عليه السلام and his son (Sheeth عليه السلام)
So too did Allaah's friend (Ibraheem عليه السلام), the Amaaliqah and the Jurhum

قُصَيٌّ قُرَيْشٌ و نجل الزُّبير * و حجّاج بعدهم يُعلم

So too did Qusay, the Quraysh and the son of Zubayr
It is also well known that it was Hajjaaj who did so after them

و سلطاننا الملك المرتضى * مرادٌ هو السيّد المكرم

Then it was our righteous and mighty king
Muraad who was an honourable leader

و فهدُ بن عبد العزيز الذي * به المسكُ قدسُ البناء يُختم

Then there was Fahd bin Abdil Azeez with whom
the musk of the sacred building effort was sealed

The Ka'bah from the Time of Hadhrat Aadam عليه السلام to Hadhrat Ibraheem عليه السلام

Hadhrat Abdullaah bin Umar رضي الله عنه reports that when Allaah sent Hadhrat Aadam عليه السلام down to earth from Jannah, He said to him, "I am sending down with you a house around which Tawaaf will be made just as Tawaaf is made around My throne and around which salaah will be performed just as salaah is performed around My throne." When the floods came during the period of Hadhrat Nooh عليه السلام, the house was raised to the heavens. Although they were unaware of the precise location where the house had been, all the Ambiyaa عليهم السلام performed Hajj until Allaah identified the place to Hadhrat Ibraheem عليه السلام. He then constructed the Ka'bah using rocks from five mountains. These mountains were Hira, Thubayr, Labnaan, Toor[1] and Jabalul Khayr. So one should derive as much benefit from this house as one possibly can.[2]

Constructing the Ka'bah using rocks from five different mountains was a miracle accomplished at the hands of Hadhrat Ibraheem عليه السلام. There is therefore no weight in the statement of those historians who allege that this was impossible because the Ambiyaa عليهم السلام were able to carry out extraordinary tasks by the permission of Allaah.

As for the question of whether Hadhrat Ibraheem عليه السلام was the first to build the Ka'bah, it has already been mentioned that the angels were the first to build it. A narration of Imaam Bukhaari رحمه الله also makes it abundantly clear that the Ka'bah

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1- Thubayr is a mountain situated between Makkah and Mina. It is opposite Hira and extends to the end of Mina (Taareekhul Qaweem Vol.2 Pg.399). Labnaan is actually a pair of mountains close to Makkah (Ma'aalim Makkah Pg.235). 'Toor Seenaa' is a mountain in the eastern desert of Egypt.

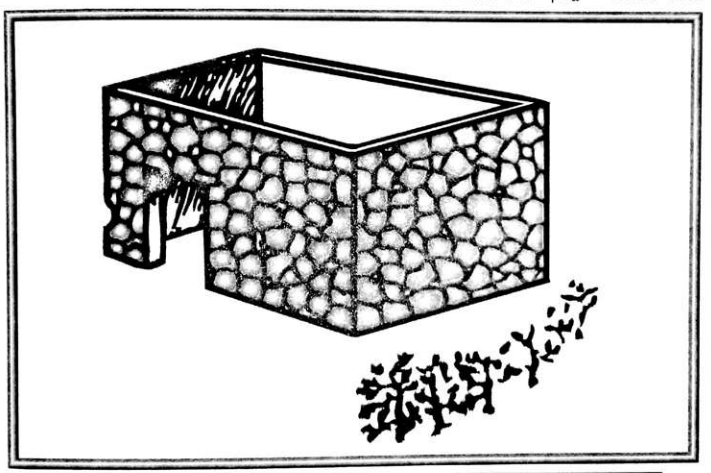
2- Reported from reliable sources, as confirmed by Haythami in Majma'uz Zawaa'id (Vol.3 Pg.288).

did exist before Hadhrat Ibraheem عليه السلام. The narration states that when Hadhrat Ibraheem عليه السلام had walked up to Thaniyyah from where Hadhrat Haajar عليها السلام and Hadhrat Ismaa'eel عليه السلام could not see him, he turned his face towards the Baytullaah. He then raised his hands and prayed:

﴿ رَبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ ... ﴾

"O our Rabb! I have settled some of my children (Isma'eel عليه السلام) in a valley that cannot be cultivated, close to Your sacred house (the Ka'bah)... {Surah Ibraheem, verse 37}[1]

This verse tells us that Hadhrat Ibraheem عليه السلام made this du'aa when he had left his son Hadhrat Ismaa'eel عليه السلام with his



The Ka'bah as Hadhrat Ibraheem عليه السلام may have built it

mother in a barren valley. His words "close to Your sacred house" makes it clear that the Baytullaah was in existence before Hadhrat Ibraheem عليه السلام. Whereas the building had been

1- Bukhaari – Hadith 3364.

destroyed, the foundation still stood so firm Hadhrat Ibraheem عليه السلام was able to build upon it thousands of years later. Allaah says in the Qur'aan:

﴿ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ ﴾

(Remember the time) When Ibraheem عليه السلام and Ismaa'eel عليه السلام were raising the foundation of the House... {Surah Baqarah, verse 127}

The construction of Ka'bah that took place after Hadhrat Ibraheem عليه السلام was also done upon the pre-existing foundation. Hadhrat Yazeed bin Haaroon رحمه الله says, "I was present when Hadhrat Abdullaah bin Zubayr رضي الله عنه brought down the Ka'bah to reconstruct it in a manner that the Hateem was included within its walls. I then saw the foundation which consisted of rocks that jutted out like camel humps."[1]

This narration also makes it clear that when Hadhrat Abdullaah bin Zubayr رضي الله عنه reconstructed the Ka'bah, he did so



Diagram of the Ka'bah's foundation showing rocks resembling camel humps

upon the original foundation without disturbing it. The strength of this foundation can be substantiated by research done in 1417 A.H. when diggings were done to a depth of 1.4 metres. It was found that the rocks forming the Ka'bah's foundation were firmly attached to each other without any cement. They were also found to resemble camel humps and

1- Bukhaari - Hadith 1586.

their structure made it clear that it would ably support any further construction work without any modifications.[1]

One cannot imagine the phenomenal strength of this foundation. A calculation of only the period from Hadhrat Ibraheem عليه السلام to date adds up to about five thousand years (only Allaah knows how long it stood before Hadhrat Ibraheem عليه السلام). How many floods and storms did it have to withstand during this lengthy period?! What a potent miracle of this Deen and of pure Towheed?

NOTE: It is well known that the design by which the Quraysh built the Ka'bah was unlike any previous designs and it was by this design that subsequent construction work was carried out. For this reason, this design will be discussed in some detail.

The Construction of the Quraysh

It was eighteen years before the Hijrah that the Quraysh decided to rebuild the Ka'bah. They resolved that they would use only pure and lawful money for the construction work. No funds procured through looting, usury or subversion were to be used. Despite their various acts of Shirk and other shameful acts, their resolve to use only pure wealth for the construction of Allaah's house showed that their innate nature was still upright. This incident also shows how Allaah ensured that no ill gotten funds were used for building His beloved house. It was therefore because of this condition that their budget was soon exhausted. For this reason, an area of approximately three metres could not be included within the walls. They demarcated this area by building the low wall called the Hateem.

1- Durarul Jaami Thameen Pgs. 78,82.

Besides this alteration, the Quraysh also made other modifications to the original plan. These include:

- Raising the doors high above the Mataaf that none could enter the Ka'bah at will. Only those people whom the Quraysh allowed could do so.
- They sealed off a second door that was located on the opposite wall of the Ka'bah.
- Whereas there was no roof on the Ka'bah, the Quraysh added a roof because many treasures had been stolen from the Ka'bah.
- They added a water outlet from the roof of the Ka'bah that led down to the Hateem area. It is commonly known as the "Mizaab Rahmah" ('the water outlet of mercy').
- They raised the Ka'bah to a height of approximately 8.64 m whereas it had previously been only 4.32 m high.

The crown jewel of this construction was that the master of all Arabs and non-Arabs Rasulullaah ﷺ himself participated in the construction work. He carried the stones himself and had the honour of placing the Hajar Aswad in place.[1]

Putting the Hajar Aswad in place

When the construction of the Ka'bah reached the point where the Hajar Aswad was to be put in place, the Quraysh fell into a dispute because each family wanted the honour for themselves. The dispute became so heated that swords were drawn and a fight was about to break out. It was then that an elderly member of Quraysh called Abu Umayyah Makhzoomi got up and proposed that whoever is the first to

1- Bukhaari – Hadith 1582, Fat'hul Baari (Vol.3 Pg.441), Ibn Hishaam (Vol.1 Pg.192) and Akhbaar Makkah by Faakihi (Vol.5 Pg.226).

walk through the Banu Shaybah[1] gate the next morning would be allowed to settle the dispute. They all agreed on this. However, Allaah had already decided that the honour of putting the Hajar Aswad in place should be reserved for His Nabi ﷺ. Therefore, the first to enter through the gate next morning was none other than Rasulullaah ﷺ. Seeing him enter, everyone said in one voice, "Here is Ameen (the trustworthy). We shall be happy with whatever he decides."

After they had briefed him about the situation, Rasulullaah ﷺ asked for a sheet to be brought. He then placed the Hajar Aswad in the centre of the sheet and told the leader of each family to hold the edge of the sheet. When they did so, he told them to then carry the sheet to the place where the Hajar Aswad was to be placed. When they had taken it to its place, Rasulullaah ﷺ himself picked it up and put it in place. The people were satisfied with this wise decision[2], which averted much trouble. At the time, none knew that the mediator in that particular case would soon be the just guide of mankind. This incident served as an introduction to Rasulullaah ﷺ's guidance of the Ummah.

﴿ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ﴾

This (honour) is the grace of Allaah which He gives to whoever He desires. {Surah Hadeed, verse 21}

1- The Banu Shaybah gate was originally the path that the Quraysh took to the Masjid Haraam because it lay in the direction of their residences. When a gate to the Masjid Haraam was opened at the home of Shaybah bin Uthmaan, who lived right beside the Masjid Haraam, the gate was subsequently called the Banu Shaybah gate. When the Masjid Haraam was extended during the period of the Khalifah Mahdi, this gate was included in the Mataaf but its location was marked. This marking was in existence until recently near the Maqaam Ibraheem but has since been demolished when the Mataaf was extended by the Saudi government. However, in commemoration of the gate, Gate 26 between Safa and Marwa has been called "Baab Banu Shaybah" (the Banu Shaybah Gate).

2- Majma'uz Zawaa'id (Vol.3 Pg.289-292), Ibn Hishaam (Vol.1 Pg.1195) and Taareekhul Qaweem (Vol.4 Pg.389,422).

Renovation to the Ka'bah by the Saudi Regime

A period of 375 years had passed since the Turkish Sultan Muraad renovated the Ka'bah and renovations were necessary when Khaadimul Haramain King Fahd bin Abdul Azeez gave the instruction for renovations to be started. The work was therefore started in 1417 A.H. and completed six months later. The foundation was strengthened, the outer walls were smoothed, the old mortar was replaced with new mortar, both roof and ceiling were reconstructed and all three pillars were also reconstructed with new wood. The Bin Laden Construction Company had the honour of completing the work.[1]

The height of the Ka'bah and the width of each wall are as follows:

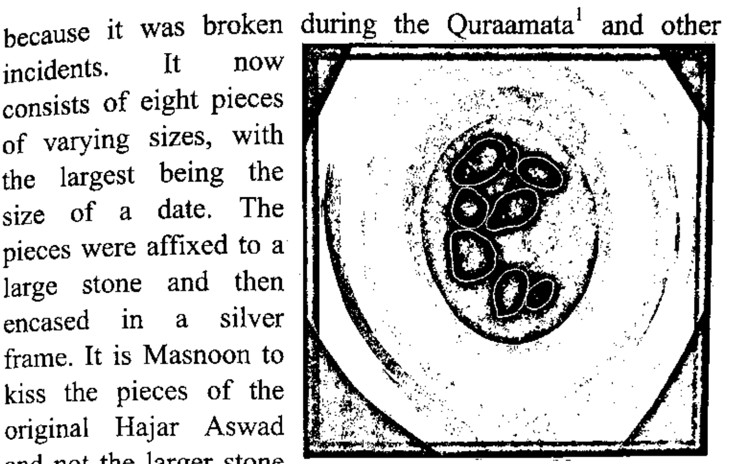
Height of Ka'bah	Width of wall adjoining the Multazam	Width of wall adjacent to the Hateem	Width of wall between the Hateem and Rukn Yamaani	Width of wall between Rukn Yamaani and Hajar Aswad
14 m	12.84 m	11.28 m	12.11 m	11.52 m

The Hajar Aswad

This stone is situated on the southern part of the Ka'bah and lies 1.1 m above the ground. Its dimensions are 25 cm by 17 cm. Whereas the Hajar Aswad was a complete stone, only parts of the stone are affixed to the wall of the Ka'bah

1- Al Kabatul Mu'adhama (Pg.136,156) and Jaami'uth Thameen (Pg.78,82).

because it was broken during the Quraamata[1] and other incidents. It now consists of eight pieces of varying sizes, with the largest being the size of a date. The pieces were affixed to a large stone and then encased in a silver frame. It is Masnoon to kiss the pieces of the original Hajar Aswad and not the larger stone to which the pieces have been attached nor the silver frame. This larger stone and the silver frame had been refurbished in the year 1422 A.H.



The Eight Pieces of the Hajar Aswad Highlighted

The Colour of the Hajar Aswad

Rasulullaah ﷺ said, "The Hajar Aswad came from Jannah and was whiter than milk. It is the sins of mankind that had blackened it."[2]

Certain narrations tell us that the inner portion of the Hajar Aswad was still white. Hadhrat Mujaahid رحمه الله says that he saw the Hajar Aswad when the Ka'bah was rebuilt during the time of Hadhrat Abdullaah bin Zubayr رضي الله عنه. He adds that the part of the Hajar Aswad that was embedded in the wall of the

1- The Quraamata were a sect belonging to the Ismaa'eeli Shias and are followers of Abu Taahir Qarmati. In the year 319 A.H. they managed to remove the Hajar Aswad from its place and took it to Ihsaa. It stayed there for twenty years until it was restored to its present location in the year 339 A.H. Refer to Al Milal wan Nahl (Vol.2 Pg.29) and Shifaa'ul Ghiraam (Vol.1 Pg.193).

2- Tirmidhi – Hadith 877.

Ka'bah was still white.[1] It is therefore evident that the sins of mankind affected only the exposed portion of the Hajar Aswad. Because this portion is black in colour, the stone has been called Hajar Aswad i.e. the Black Stone.

Hadhrat Ibn Zaheerah ﷺ says, "When the effect of sins can blacken a stone, how much damage would it do to the heart? One should therefore avoid all sin."[2]

The Virtues of the Hajar Aswad

The Hajar Aswad was brought from Jannah and presented to Hadhrat Ibraheem ﷺ to be place on the corner of the Ka'bah. When the Quraysh reconstructed the Ka'bah, it was replaced by the blessed hand of Rasulullaah ﷺ.

By facing this sacred stone that the Tawaaf is started and ended. Throughout the ages, innumerable people including the illustrious Ambiyaa ﷺ, Rasulullaah ﷺ himself, the Sahabah ﷺ, the pious saints and all those performing Hajj and Umrah have placed their blessed lips on it.

Du'aas are accepted at the Hajar Aswad and on the Day of Qiyaamah it will testify in favour of all those who kissed it. Rasulullaah ﷺ said, "By Allaah! On the Day of Qiyaamah, Allaah will present the Hajar Aswad in such a manner that it will have two eyes and a tongue to testify to the Imaan of all those who kissed it."[3]

'Istilaam' of the Hajar Aswad

Hadhrat Abdullaah bin Abbaas ﷺ reports that Rasulullaah ﷺ made 'Istilaam' of (touched) only the Hajar Aswad and

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1- Akhbaar Makkah by Faakihi – 27.

2- Al Jaami'ul Lateef (Pg.23).

3- Tirmidhi – Hadith 961 and Miskaat – Hadith 12578.

the Rukn Yamaani.[1] Hadhrat Umar ﷺ once kissed the Hajar Aswad and said, "I know well that you are just a stone that can do neither good nor harm. Had I not seen Rasulullaah ﷺ kiss you, I would not have done so."[2]

Hadhrat Umar ﷺ made the above statement because there were many people who were newly converted to Islaam and he did not want them to get the impression that Muslims also revered stones as the Arabs revered and worshipped stone idols during the Period of Ignorance. Hadhrat Umar ﷺ made it clear that he was following the Sunnah practice of Rasulullaah ﷺ and that although the stone is blessed, it can do neither harm nor good.

This statement of Hadhrat Umar ﷺ also conveys the message that the most important factor in the acts of Deen is obedience to Allaah and to Rasulullaah ﷺ whether the reasons and wisdom are understood or not.[3]

The Etiquette of Kissing the Hajar Aswad

1. When kissing the Hajar Aswad, one should neither push people nor harm anyone because while kissing the Hajar Aswad is Sunnah, casing harm to people is forbidden. One may not perpetrate a forbidden act for the sake of a Sunnah. When the area is crowded, it will suffice to merely point towards the Hajar Aswad with one's hand or a stick while reciting the Takbeer and then to kiss the hand or stick.[4] Although Rasulullaah ﷺ kissed the Hajar Aswad directly, he also pointed towards it when

1- Tirmidhi – Hadith 858.
2- Bukhaari – Hadith 1597.
3- Al Jaami'ul Lateef (Pg.24) and Fat'hul Baari (Vol.3 Pg.463).
4- Al Jaami'ul Lateef (Pg.26).

the area was crowded. It is therefore clear that both kissing it and pointing towards it are Sunnah.

Hadhrat Abdullaah bin Abbaas ﷺ said, "Never crowd the Hajar Aswad, never harm anyone and never be the target of harm."

Hadhrat Ataa ﷺ said, "It will suffice to point towards the Hajar Aswad when reciting the Takbeer is better than causing harm to someone when kissing the Hajar Aswad."[1]

The government has made a post on the wall of the Ka'bah just above the Hajar Aswad where someone stands and attempts to control the crowds kissing the Hajar Aswad.

2. A woman should never attempt to kiss the Hajar Aswad when there are men crowding the area. A narration of Bukhaari states that as Hadhrat Aa'isha ﷺ was carefully making Tawaaf (careful not to bump into others), a woman said to her, "Come and kiss (the Hajar Aswad), O Ummul Mu'mineen." However, Hadhrat Aa'isha ﷺ refused to go (because of the crowd).[2]

   Another authentic narration states that a woman was once performing Tawaaf with Hadhrat Aa'isha ﷺ when they passed the Hajar Aswad. "Are you not going to kiss, dear mother Aa'isha?" the lady asked. Hadhrat Aa'isha ﷺ replied, "It is not necessary for women to do so. Let us carry on."[3] Women may however kiss the Hajar Aswad when there are no crowds.

1- Akhbaar Makkah by Faakihi – no. 133 & 140.
2- Bukhaari – Hadith 1618.
3- Akhbaar Makkah by Faakihi – Hadith 110.

3. The sound of kissing should not be audible either when directly kissing the Hajar Aswad or when kissing one's hand or stick after pointing towards it. Hadhrat Sa'eed bin Jubayr ﷺ had mentioned that the sound of kissing should not be audible so that this kissing does not resemble kissing women[1]. Hadhrat Ataa ﷺ says, "When kissing the hand after pointing towards the Hajar Aswad, do not make the sound audible."[2]

4. One should not stand and make du'aa or perform salaah on the line that runs across the Mataaf from the Hajar Aswad. This should especially be avoided when there is a large crowd because it is a great inconvenience to others.

The Silver Frame

The Hajar Aswad is set in a silver frame. Hadhrat Abdullaah bin Zubayr ﷺ was the first to have this made and it was replaced by later Khalifahs as the need arose. It was in 1375 A.H. (1955) that King Sa'ud bin Abdil Azeez had a new one made[3]. This was since refurbished by King Fahd in 1422 A.H.

The Multazam

The area between the Hajar Aswad and the door of the Ka'bah is called the Multazam. It is an area of approximately two metres.

Hadhrat Abdullaah bin Abbaas ﷺ has stated, "The Multazam is the area between the Rukn (Hajar Aswad) the door".[4]

1- Akhbaar Makkah by Faakihi - Hadith 211.
2- Akhbaar Makkah by Faakihi - Hadith 214.
3- Akhbaar Makkah by Faakihi (Vol.1 Pg.135), Taareekhul Qaweem (Vol.3 Pg.329) and Al Kabatul Mu'adhama (Pg.116)
4- Abdur Razzaaq - Hadith 904.

Hadhrat Mujaahid رحمه الله says, "The area between the Hajar Aswad corner and the door is the Multazam."[1]

The Multazam is an area where du'aas are accepted. It is Sunnah to hold on to the wall of the Ka'bah in such a manner that the cheek, chest and hands are against the wall. It is reported that Hadhrat Abdullaah bin Umar رضي الله عنه once completed the Tawaaf, performed the salaah and then kissed the Hajar Aswad. Thereafter, he stood between the Hajar Aswad and door of the Ka'bah in such a manner that his cheek, chest and hands were against the wall. He then said, "This is how I saw Rasulullaah ﷺ do."[2]

Hadhrat Abu Zubayr رحمه الله says that he saw Hadhrat Abdullaah bin Umar رضي الله عنه, Hadhrat Abdullaah bin Abbaas رضي الله عنه and Hadhrat Abdullaah bin Zubayr رضي الله عنه clinging on to the Multazam.[3]

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, "The signs of acceptance for any du'aa made between the Hajar Aswad and the door of the Ka'bah will certainly be seen.[4]

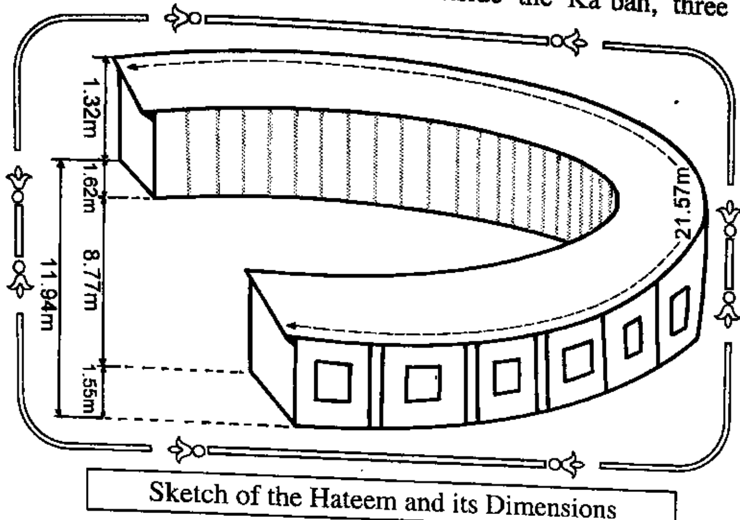
Hadhrat Mujaahid رحمه الله says, "The area between the Hajar Aswad and the door is called the Multazam. Allaah will grant a person whatever he asks for there and save him from whatever he seeks refuge from there."[5]

The Hateem

The Hateem is that crescent-shaped area immediately adjacent to the Ka'bah. It is also called "Hijr Ismaa'eel" because that was the place where Hadhrat Ibraheem عليه السلام had constructed a shelter for Hadhrat Ismaa'eel عليه السلام and his

1- Akhbaar Makkah by Faakihi – Hadith 217.
2- Ibn Maajah – Hadith 2962.
3- Akhbaar Makkah by Faakihi – Hadith 233.
4- Akhbaar Makkah by Faakihi – Hadith 23.
5- Akhbaar Makkah by Faakihi – Hadith 238.

mother. Whereas this area was outside the Ka'bah, three



Sketch of the Hateem and its Dimensions

metres of the area are definitely part of the Ka'bah since it was separated from the Ka'bah during the construction of the Quraysh. During that time, this portion was included in the Hijr Ismaa'eel and now forms part of the crescent. In short, neither is all of the Hateem included in the Ka'bah nor is all of the Hateem excluded from the Ka'bah.

While three metres of the Hateem is included in the Ka'bah, the rest is not, as is made clear by the following three narrations:

1. Hadhrat Aa'isha reports that when she asked Rasulullaah whether the Hateem was part of the Ka'bah, he replied that it was. When she further asked why is was then not included in the walls of the Ka'bah, Rasulullaah replied, "Because your people (the Quraysh) did not have sufficient funds."[1]

1- Bukhaari – Hadith 1584.

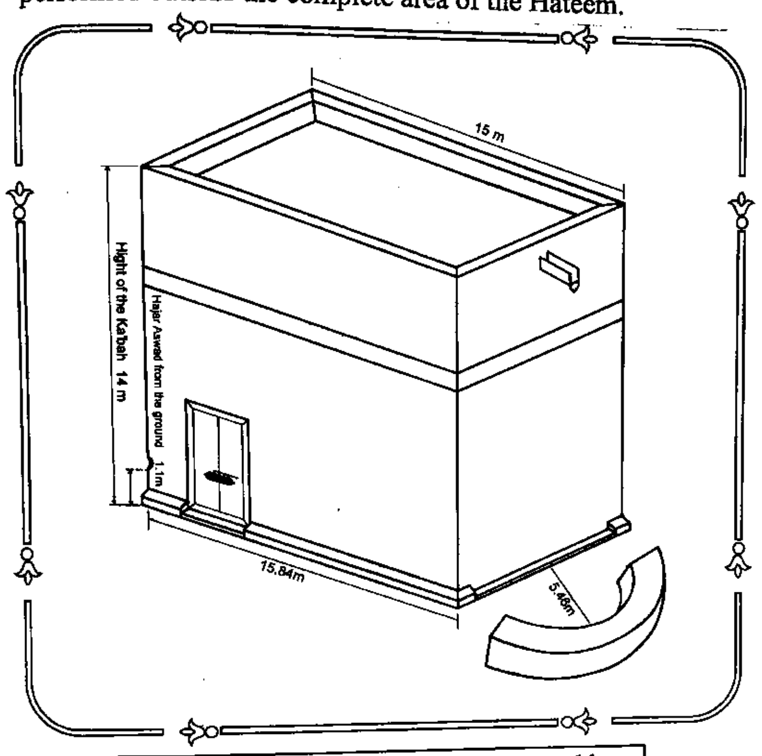
2. Another narration states that Rasulullaah ﷺ said, "O Aa'isha! Had your people not very recently been in the Period of Ignorance, I would have had the Ka'bah demolished and included the left-out portion within its walls. I would have also brought the inside of the Ka'bah to ground level and added two doors, with one on the eastern wall and the other on the western wall. In this manner, it would be according to the building and foundation of Ibraheem عليه السلام." In the year 65 A.H., Hadhrat Abdullaah bin Zubayr رضي الله عنه had the Ka'bah constructed according to this wish of Rasulullaah ﷺ.

3. Hadhrat Yazeed bin Haaroon رحمه الله says, "I was present when Hadhrat Abdullaah bin Zubayr رضي الله عنه brought down the Ka'bah to reconstruct it in a manner that the Hateem was included within its walls. I then saw the foundation of Hadhrat Ibraheem عليه السلام which consisted of rocks that jutted out like camel humps." Hadhrat Jareer رحمه الله says, "I then asked Hadhrat Yazeed, 'Where was this foundation of Hadhrat Ibraheem عليه السلام that you saw?' He replied, 'I shall show you.' I then accompanied him to the Hateem where he printed out the place. After measuring, I discovered that this was approximately six arm-lengths (three metres) of the Hateem." This narration is substantiated by a narration of Muslim in which Rasulullaah ﷺ clearly mentioned that if he were to reconstruct the Ka'bah, he would extend it six arm-lengths (3m) in the direction of the Hateem.[1]

All these narrations make it evident that an area of approximately three metres of the Hateem actually falls within the Ka'bah. The rest of the Hateem fall outside the

1- Bukhaari – Hadith 1586, Muslim – Hadith 1333.

wall of the Ka'bah. It is however clear that Tawaaf is performed outside the complete area of the Hateem.



A sketch of the Ka'bah as constructed by Hadhrat Abdullaah bin Zubayr ﷺ

One should therefore note that any person wishing to perform salaah within the Ka'bah may have this wish fulfilled by performing salaah in the three metres immediately adjacent to the wall on the side of the Hateem. Hadhrat Aa'isha ﷺ says, "When I expressed the wish to perform salaah within the Ka'bah, Rasulullaah ﷺ took me by the hand and led me into the Hijr (Hateem) where he said, 'Perform salaah here if you

wish to enter the Ka'bah because this is part of the Baytullaah.'"[1]

Another narration quotes Hadhrat Aa'isha رضي الله عنها as saying, "It makes no difference to me whether I perform salaah within the Hateem or inside the Baytullaah."[2]

It has been reported from many saintly Ulema that du'aas are accepted beneath the Mizaab Rahmah within the Hateem.

Hadhrat Shaybaani رحمه الله says that he saw Hadhrat Sa'eed bin Jubayr رحمه الله clinging to the Baytullaah while standing in the Hateem.[3]

Afterwards (after the reconstruction by Hadhrat Abdullaah bin Zubayr رضي الله عنه), Hajjaaj bin Yusuf wrote to the Umayyah Khalifah Abdul Malik bin Marwaan, informing him that Hadhrat Abdullaah bin Zubayr رضي الله عنه had modified the Ka'bah by including within the Ka'bah a portion that was not part of it and by adding an extra door to it. Abdul Malik then issued the instruction that the Ka'bah be demolished and restored to the original design (as built by the Quraysh). Hajjaaj then had the Ka'bah reconstructed. When the news later reached Abdul Malik that the design Hadhrat Abdullaah bin Zubayr رضي الله عنه used was according to the Hadith reported by Hadhrat Aa'isha رضي الله عنها, he was remorseful and said, "Had I known this earlier, I would never have given the command for the Ka'bah to be demolished."[4]

Some time later, one of the Abbaasi Khalifahs asked Hadhrat Imaam Maalik رحمه الله whether he should demolish the Ka'bah

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1- Tirmidhi – Hadith 876.
2- Majma'uz Zawaa'id (Vol.3 Pg.247).
3- Akhbaar Makkah by Faakihi – Hadith 1545, Risaalatul Hasan Basri – Hadith 264.
4- Muslim – Hadith 1333.

and reconstruct it according to the design of Hadhrat Abdullaah bin Zubayr ﷺ. The Imaam's reply was, "O Ameerul Mu'mineen! For Allaah's sake do not make the Ka'bah a toy of the kings with one deciding to build it according to his taste and then another demolishing it to reconstruct it according to his likes. In this manner, the honour and respect for the Ka'bah will disappear from the hearts of people."

The design of Hajjaaj bin Yusuf therefore remained and no changes have thusfar been made to it.

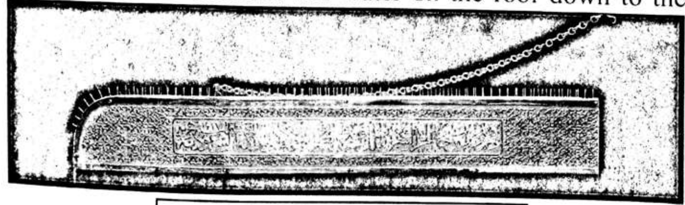
Here is a table with some additional information:

Height of Hateem wall	Thick-ness of Hateem wall	Straight line distance between one entrance of the Hateem wall to the other	Distance between the wall of the Ka'bah and the Hateem	Portion of the Ka'bah that falls within the Hateem	Width of the Hateem's entrance on the side of the Multa-zam	Width of the Hateem's entrance on the side of the Rukn Yamaani	Circum-ference of the Hateem wall from end to end
1.32m	1.55m	8.77m	8.46m	3m	2.29m	2.23m	21.57m

Mizaab Rahmah

('the water outlet of mercy')

The Mizaab Rahmah is a water outlet attached to the roof of the Ka'bah that channels the water on the roof down to the



The Mizaab Rahmah

Hateem area. The Quraysh were the first to construct a roof on the Ka'bah and therefore the first to attach this downpipe. Before their construction, there was neither a roof nor a downpipe. Some saints have mentioned that du'aas are accepted beneath the Mizaab.

The Mizaab was remodelled when the Ka'bah was renovated in the year 1417 A.H. The dimensions were retained as they were when the Ottoman Emperor Sultaan Abdul Majeed Khan made the Mizaab in the year 1273 A.H. The front of the Mizaab bears the inscription:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ . يَا الله

The left-side of the Mizaab bears the inscription:

جدّد هذا الميزاب خادم الحرمين الشريفين الملك فهد بن عبد العزيز آل سعود
ملك المملكة العربيّة السعوديّة

"This water outlet has been refurbished by the Custodian of the two honourable Haramains King Fahd bin Abdul Azeez of the family of Saud, King of the Kingdom of Saudi Arabia"

Both ridges of the Mizaab have sharp nails on them so that birds do not perch on it and the entire downpipe is gold plated. The following table summarises the dimensions of the Mizaab:

Total Length	Length falling in the wall	Length outside the wall	Height	Width
2.53m	58cm	1.95m	23cm	26cm

Rukn Yamaani

This corner of the Ka'bah is called the Rukn Yamaani because it is situated on that side of the Ka'bah which faces

The Ka'abah as Hadhrat Ibraheem عليه السلام may have bilt it

The Interior of the Ka'bah

14 m
باب التوبة
Baabut Taubah
Rukn Yamaani
الركن اليماني
الحطيم
Hateem
The Door of Ka'ba
الشاذروان
Shaadharwaan
الحجر الأسود
Hajar Aswad

North
West
East
South

Norway
Poland

Russia

Korea

Greenland

Britain
Germany
Iceland
Austria
France

Kyrgyzestan
Kazakhstan

Georgia

Romania
Lebanon
Palestine

Azerbaijan

Uzbekistan

Canada
Alaska

Morocco
Spain
Portugal

Bosnia
Italy
Macedonia
Albania
Greece

Jordan
Syria
Iraq
Iran
Kuwait

Afghanistan
Tajikistan

Taiwan
Japan
Philippins

China
Mongolia

The Kingdom of Saudi Arabia

Algeria
Tunisia
Libya
Egypt

Qatar
Emirates
Bahrain
Pakistan

USA
Columbia
Venezuela Mexico

Mauritania
Mali Senegal
Gambia

Niger

Oman
India

Bangladesh
Thailand Burma
Vietnam Nepal
Cambodia

Australia **Indonesia**
New Zealand

Burkina Faso
Ivory coast
Ghana

Chad
Nigeria
Guinea
Cameroon

Sudan
Congo

Maldives

Peru Argentina
Brazil Chile

Uganda

Eritrea
Ethiopia
Kenya
Tanzania

Djibouti
Somalia

Yemen

Sri Lanka
Brunei
Malaysia
Singapore

Angola

Zambia
South Africa

Madagascar
Mozambique

Mauritius

The approximate location of a hundred countries in relation to the Ka'bah

They calassified into three categaories with respect to thier proximity to the Ka'bah

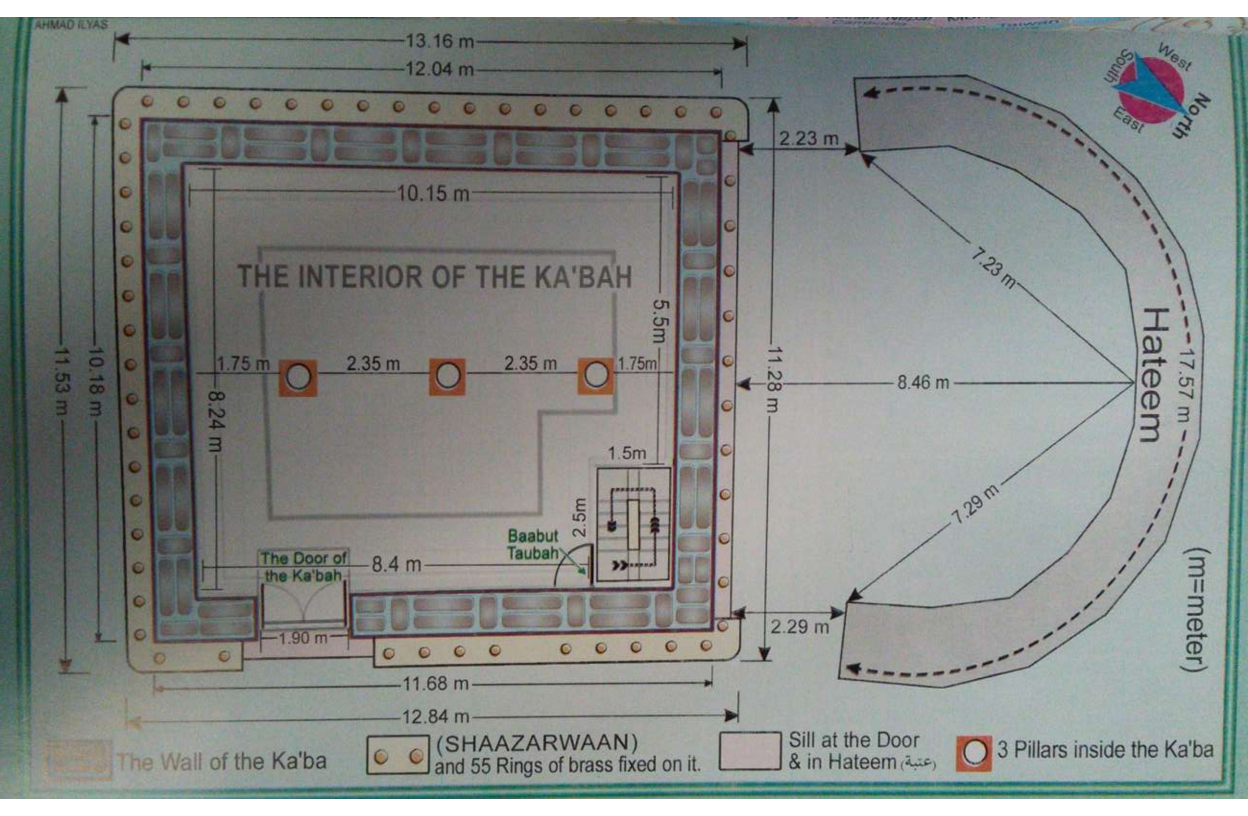
Perkiraan arah dari Mekah ke beberapa negara

----- The 4 corners of the Ka'bah
Diretions
Maqaam Ibraheem
Hateem
The Door of the Ka'bah
Hajar Aswad



The Directions of the Corners of Ka'bah

AH... ILYAS



AHMAD ILYAS
13.16 m
12.04 m
10.15 m
THE INTERIOR OF THE KA'BAH
5.5m
1.75 m
2.35 m
2.35 m
1.75m
8.24 m
1.5m
2.5m
Baabut Taubah
The Door of the Ka'bah
8.4 m
1.90 m
11.68 m
12.84 m
11.53 m
10.18 m
11.28 m
2.23 m
2.29 m
8.46 m
7.23 m
7.29 m
Hateem
17.57 m
(m=meter)
West
North
South
East
The Wall of the Ka'ba
(SHAAZARWAAN) and 55 Rings of brass fixed on it.
Sill at the Door & in Hateem (عتبة)
3 Pillars inside the Ka'ba

Hajar Aswad (TheBlack Stone)

The Eight Pieces of Hajar Aswad Highlighted

Mizaab Rahmah

Lock on the Ka'bah's Door

the land of Yemen. The Rukn Yamaani is on the wall opposite to that of the Hajar Aswad. Because this corner is still standing on the foundation that Hadhrat Ibraheem عليه السلام built, the narration of Hadhrat Abdullaah bin Abbaas رضي الله عنه states that Rasulullaah ﷺ made "Istilaam" of it[1]. Sheikh Ferozabaadi says that in this case "Istilaam" refers to touching the corner whether this is done by hand or by kissing[2]. However, because Rasulullaah ﷺ touched the Rukn Yamaani by hand, this practice is Sunnah. There will of course be no harm if one is unable to touch it because of the crowds.

Allaama Faakihi رحمه الله narrates from reliable sources that whenever Hadhrat Sa'eed bin Jubayr رحمه الله passed by the Rukn Yamaani, he touched it with his hand and then placed his hand on his mouth.[3]

Hadhrat Abdullaah bin Umar رضي الله عنه reports that he heard Rasulullaah ﷺ say that Islilaam of the Hajar Aswad and the Rukn Yamaani atones for sins.

Hadhrat Mujaahid رحمه الله says, "Du'aas made while placing the hand on the Rukn Yamaani are accepted."[4]

It was the practice of Rasulullaah ﷺ that when he passed between the Rukn Yamaani and the Hajar Aswad, he recited the following du'aa:

﴿ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴾

"O our Rabb, grant us (all that which is) good in this world, (all that which is) good in the Aakhirah and save us from the punishment of the fire (of Jahannam)." {Surah Baqara, verse 201}

1- Tirmidhi, Hadith 858.
2- Qaamoosul Muheet.
3- Akhbaar Makkah by Faakihi – Hadith 97.
4- Akhbaar Makkah by Faakihi – Hadith 153.

Du'aa Between the Hateem and the Rukn Yamaani

The area between the Hateem and the Rukn Yamaani is amongst those places where du'aas are accepted. A narration states that whenever Hadhrat Qaasim bin Muhammad رحمه الله passed between the Hateem and the Rukn Yamaani while performing Tawaaf, he would make du'aa for protection. It has also been narrated that Hadhrat Qaasim bin Muhammad رحمه الله, Hadhrat Umar bin Abdul Azeez رحمه الله and Hadhrat Naafi bin Jubayr رحمه الله all used to cling to this wall and make du'aa.[1]

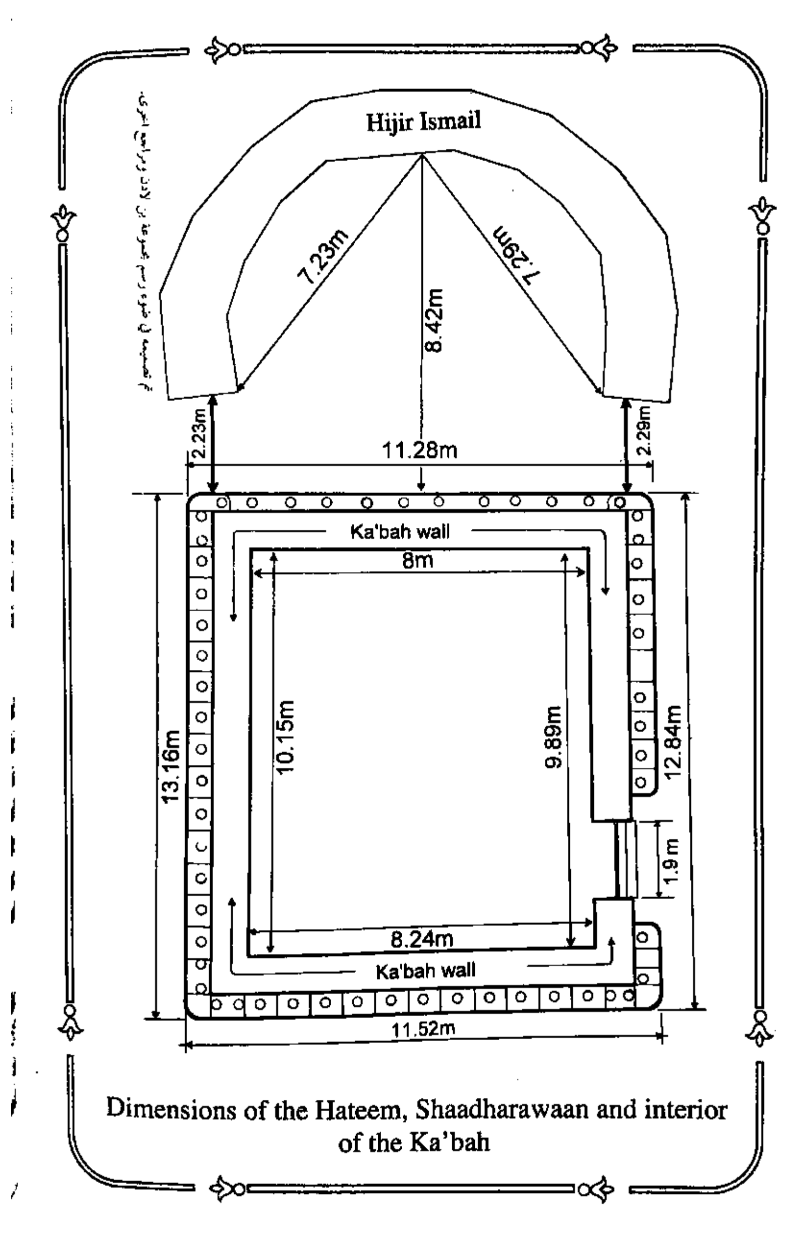
Shaadharawaan

This is the bottom of the Ka'bah walls that jut out from the rest of the wall at the Mataaf. The corresponding area within the Hateem where people cling on to the Ka'bah and make du'aa is not regarded as the Shaadharawaan but forms part of the Ka'bah. The Shaadharawaan forms type of a ledge that is approximately 13 cm high and 45 cm wide.

A narration states that Hadhrat Abdullaah bin Zubayr رضي الله عنه had the Shaadharawaan built so that water does not seep into the Ka'bah's foundation. Another use of the Shaadharawaan is that brass rings are fixed into it to secure the Ghilaaf (covering) of the Ka'bah. Yet another purpose seems to be that it prevents people making Tawaaf from brushing against the Ghilaaf and during crowded moments, people are saved from injuring themselves against the walls of the Ka'bah.

The Shaadharawaan is coated with very durable marble of the highest quality and the brass rings fixed to it number 55 (43+12). When the Saudi dynasty renovated the Ka'bah in the year 1417A.H., the Shaadharawaan was also refurbished. Here are a few additional facts about the Shaadharawaan:

1- Akhbaar Makkah by Faakihi – Hadith 253, 255 and 259.

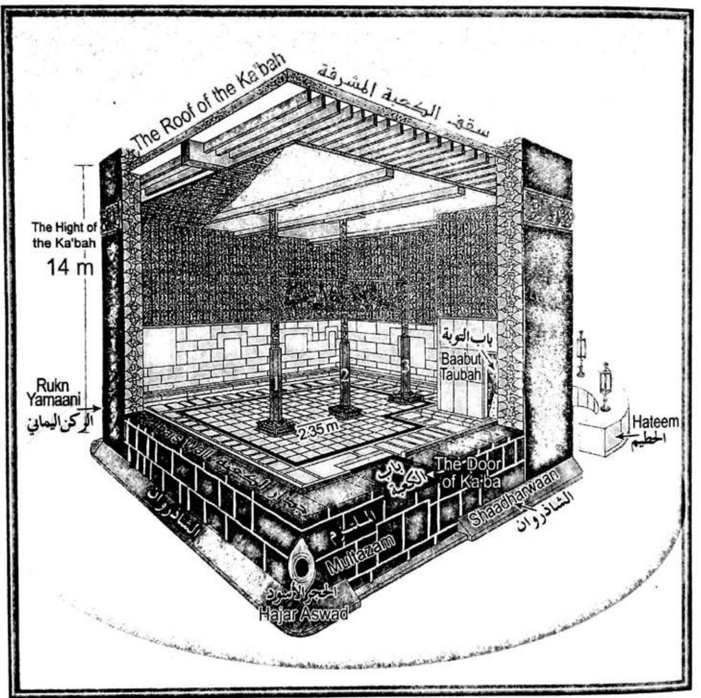


Dimensions of the Hateem, Shaadharawaan and interior of the Ka'bah

Length of the Shaadharawaan on the Multazam side	Length between Rukn Yamaani and Hajar Aswad	Length between Rukn Yamaani and Hateem	Length within the Hateem
12.84	11.52	12.11	11.28

The Interior of the Ka'bah

The Ka'bah has three wooden pillars supporting the roof, each with a diameter of 44 cm. The pillars stand 2.35m apart



and there is a Mihraab directly in front of the door. The Mihraab appears to be in the exact position where Rasulullaah ﷺ performed salaah because it is reported that

when Hadhrat Abdullaah bin Umar ﷺ entered the Ka'bah, he walked straight ahead and standing approximately three arm's lengths (1.5m) from the opposite wall, he performed salaah with his back to the door. He did this because Hadhrat Bilaal ﷺ informed him that this was where Rasulullaah ﷺ performed salaah. Of course, salaah may be performed anywhere else in the Ka'bah as well.[1]

On the right hand side of the door is a staircase leading to the roof. At the entrance to the staircase is a door covered with a curtain. The door is known as "Baabut Taubah" (the door of repentance). The interior walls are covered with solid coloured marble bearing attractive inscriptions and engravings. There are also green curtains on the walls and roof on which the following is written:

لا إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَّسُولُ اللهِ

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾[2]

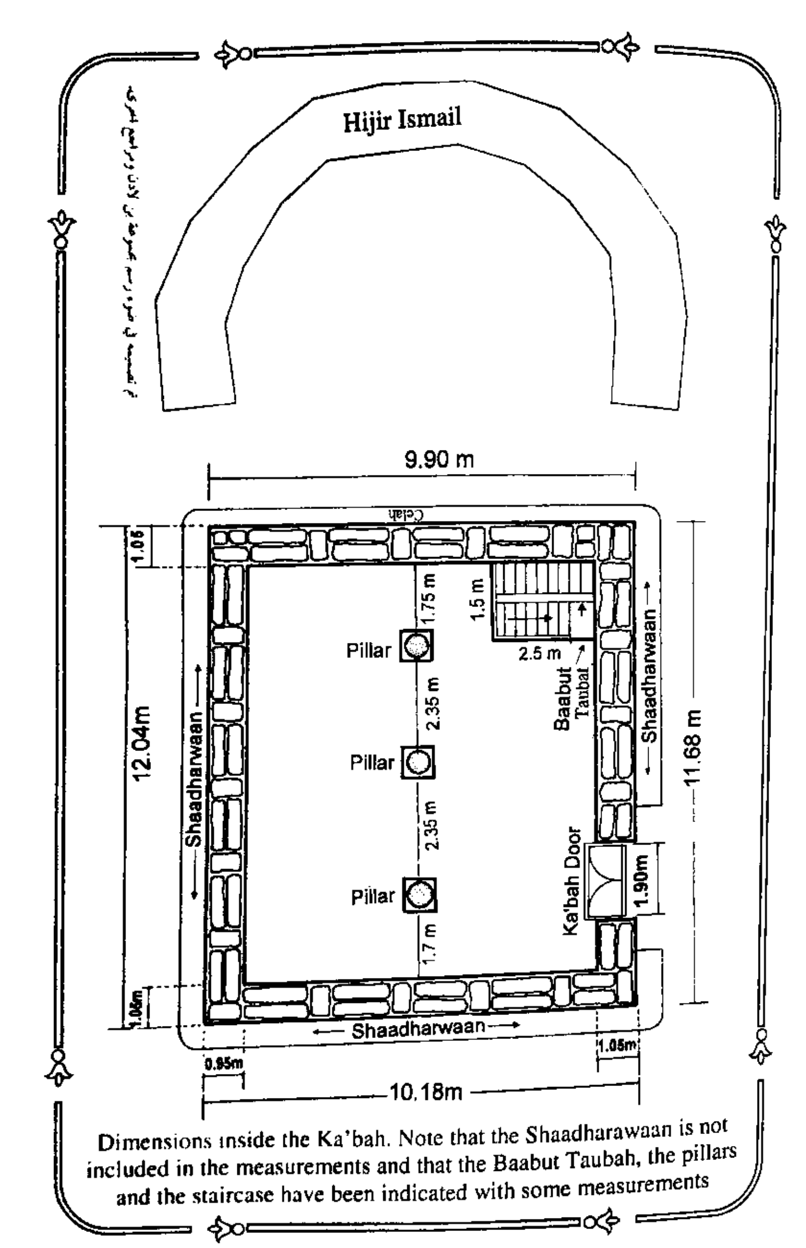
﴿ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴾[3]

يَا حَنَّان يا مَنَّان يا ذاالْجَلالِ وَ الإِكْرَام

Indeed the first house designated (appointed and set up) for man (as a direction to worship Allaah) was the one at Bakkah (Makkah) which is blessed and a guidance for the (people of the) universe.

Verily We see you (O Muhammad ﷺ) frequently lifting your gaze towards the sky. We will most assuredly turn you towards a Qibla that pleases you. So turn your face (during

1- Bukhaari - Hadith 1599.
2- Surah Aal Imraan, verse 96.
3- Surah Baqarah, verse 144.



Dimensions inside the Ka'bah. Note that the Shaadharawaan is not included in the measurements and that the Baabut Taubah, the pillars and the staircase have been indicated with some measurements

salaah) towards the Masjid Haraam (where the Ka'bah is situated).

The curtain inside the Ka'bah measures 7.5m and because it is inside and therefore protected from dust, rain and sunshine, it is changed only every three to five years. The first of these curtains was manufactured in the Makkah factory in the year 1403 A.H. Inside the Ka'bah is also a large trunk in which gifts to the Ka'bah are stored.[1]

The Roof of the Ka'bah

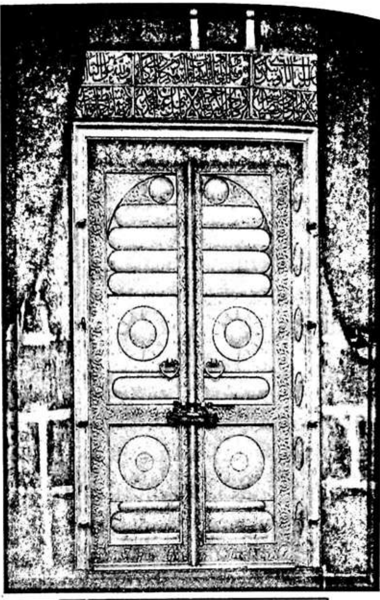
The Ka'bah remained without a roof for a long period of time. It was the Quraysh who first built a roof. The Ka'bah presently has both a roof and a ceiling with the floor made of solid white marble. The roof has an opening measuring 1.27m x 1.4m that remains covered with a skylight made of tempered glass. This allows natural light to enter. This skylight is removed when the Ka'bah is washed and when the Ghilaaf is changed. On these occasions, the opening in the roof and the staircase are used to gain access to and from the roof.[2] It should be noted that in 1397 A.H. the old wooden staircase was replaced by a circular aluminium staircase with fifty stairs.

The Door of the Ka'bah

When Hadhrat Ibraheem عليه السلام built the Ka'bah, the entrances of the Ka'bah were on ground level. People entered from the eastern entrance and exited through the western entrance.

1- Arjul Miski (Pg.157), Masna Kiswah Ka'bah (Pg.37), Taareekhul Qaweem (Vol.3 Pg.582), Qissatut Towsee'atil Kubra (Pg.117).
2- Taareekhul Qaweem (Vol.3 Pg.40, Vol.4 Pg.145) and Taareekhul Kabatil Mu'adhamah (Pg.52).

There was of course nothing with which the entrances could be closed until the Yemeni king As'Abu Dawood Tubba III installed a single door that could be shut and opened when necessary. When the Quraysh rebuilt the Ka'bah, they sealed of the western door entrance and raised the eastern entrance above the ground. At this entrance, they installed a double door.



Door of the Ka'bah

Hadhrat Aa'isha ﷺ once asked Rasulullaah ﷺ what reason the Quraysh had for raising the door above the ground. Rasulullaah ﷺ replied, "Your people did it so that they could permit into the Ka'bah only those people whom they approved of and could prevent those whom they pleased. Had your people not been recently removed from ignorance and had I not feared that they would be averse to change, I would have included the Hateem within the Ka'bah and brought the door level with the ground."[1]

Another narration states that Rasulullaah ﷺ said, "I would have brought the door level with the ground and made two doors, one on the east and another on the west so that the

1- Bukhaari – Hadith 1584.

building could stand as it did on the foundations of Ibraheem عليه السلام."[1]

Refurbishing the door of the Ka'bah and the 'Door of Taubah'

As the need arose, both these doors were refurbished and beautified throughout the ages. The Saudi King Khaalid bin Abdul Azeez commissioned the installation of two doors of solid gold, the estimated value of which was 10342000 Saudi Riyaals. This excludes the cost of the 280kg of gold used. The frames of the doors are made of wood and have been coated with plates made of pure gold. The doors were then finished with attractive inscriptions and the task was completed in a year on the first of Dhul Hijjah 1397 A.H.[2]

Some additional information on the doors are as follows:

Height of each door	Width of each door	Thickness of each door	Height above the Mataaf	Height of Baabut Taubah	Width of Baabut Taubah
3.1m	1.9m	50cm	2.25m	2.3m	70cm

Reminders and Admonitions in the Inscribed Verses

The Qur'aanic verses inscribed on the door of the Ka'bah highlight the grandeur and exalted status of the place. At the same time, the verses convey words of mercy, admonition and encouragement to every person coming to the illustrious door. It reminds the visitor that he has come to the door of One Who is extremely forgiving, compassionate and benevolent, Who showers His mercies on people and from Whose door no one returns empty handed. It echoes the

1- Bukhaari – Hadith 1586.

2- Qissatut Towsee'atil Kubra (Pg.61).

message that this is the place where one can allow one's tears of remorse to flow freely and fill one's empty lap with the boundless mercies and blessings of the Most Kind and Most Merciful. It bids people to present themselves in this great court and to express their needs with humility. This will then allow them to have their fill of Allaah's bounties and gifts. The verses inscribed on the door will now be mentioned.

At the top of each door is inscribed:

الله جل جلاله ، محمد ﷺ

Thereafter follows the verses:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴾

In the name of Allaah, the Most Compassionate, the Most Merciful.

"Enter with peace and safety" {Surah Hijr, verse 46}

﴿ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ ﴾

Allaah has made the Ka'bah the sacred house, as well as the sacred months a means by which (the physical and spiritual safety and well-being of) mankind is maintained. {Surah Maa'idah, verse 97}

﴿ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴾

Say, "O my Rabb! Allow me to enter a pleasant place, allow me to leave pleasantly and grant me such authority from Yourself that is coupled with (Your) assistance." *{Surah Israa, verse 80}*

﴿ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ﴾

Your Rabb has made mercy (towards you) compulsory upon Himself. {Surah An'aam, verse 54}

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ﴾

Your Rabb says, "Supplicate to Me and I shall respond." {Surah Mu'min, verse 60}

Beneath all of this is inscribed:

لا إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَّسُولُ اللّهِ

﴿ قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ﴾

Say, "O My bondsmen who have wronged their souls (by committing kufr or other sins) ! Never lose hope of Allaah's mercy." *{Surah Zumar, verse 53}*

The words " الله أكْبَر " is inscribed on the two rings and Surah Faatiha has been engraved beneath the lock. Beneath this is the following text in Arabic:

"The last doors were made by the Custodian of the two honourable Haramains King Abdul Azeez bin Abdur Rahmaan of the Saud family in 1363 A.H."

This is followed by the following:

"These doors have been made by Custodian of the two honourable Haramains King Khaalid bin Abdul Azeez of the Saud family in 1399 A.H."

The edges of the doors bear fifteen names of Allaah in the following sequence:

يَا واسع ، يَا مانع ، يَا نافع

The right side bears the names:

يَا عالم ، يَا عليم ، يَا حليم ، يَا عظيم ، يَا حكيم ، يَا رحيم

The left side bears the names:

يَا غني ، يَا مغني ، يَا حميد ، يَا مجيد ، يَا سبحان ، يَا مستعان[1]

1- Personal sighting of the author as well as Qissatut Towsee'atil Kubra (Pg.89).

The Key of the Ka'bah

The words "Sadaanah" and "Hijaabah" are two terms referring to services rendered to the Ka'bah. These terms include services such as opening and closing the door, keeping the key and tending to the Ghilaaf. Whereas this duty was primarily performed by Hadhrat Ismaa'eel عليه السلام, it then passed on to his son Thaabit and his progeny. Thereafter, the honour fell to Hadhrat Ismaa'eel عليه السلام's in-laws the Jurhum tribe. After later being transferred to the hands of the Khuzaa'ah tribe, it then fell to the good fortune of Qusay bin Kilaab who happened to be the great grandfather of Rasulullaah ﷺ's grandfather.

When the Muslims conquered Makkah in the year 8 A.H., Rasulullaah ﷺ took the key from Hadhrat Uthmaan bin Talha رضي الله عنه, opened the door and then went in. When Rasulullaah ﷺ came out, he announced[1], "All ill-gotten wealth and unlawfully spilt blood from the Period of Ignorance are now trampled beneath my feet. However, providing water for the people performing Hajj and rendering service to the Ka'bah shall be preserved." Thereafter, Rasulullaah ﷺ recited the following verse:

﴿ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا ﴾

Verily Allaah instructs you to (amicably) return trusts to their rightful owners... {Surah Nisaa, verse 58}

Rasulullaah ﷺ then handed the key back to Hadhrat Uthmaan bin Talha رضي الله عنه saying, "Take this key. O progeny of Uthmaan! This shall now remain amongst your descendants forever and none but a tyrant shall take it away from you."[2]

1- Tafseer of Ibn Katheer (Vol.2 Pg.299) and Taareekul Ka'bah (Pg.301).
2- Majma'uz Zawaa'id (Vol.3 Pg.285)

Allaama Ibn Katheer رحمه الله states that the above verse (إنّ اللّه يأمُرُكم ...) was revealed with reference to Hadhrat Uthmaan bin Talha رضي الله عنه and it was because of this verse that he received the key back.

After the demise of Hadhrat Uthmaan bin Talha رضي الله عنه, his cousin Shaybah received the key and this wonderful heirloom has remained amongst his progeny. His descendants are alive to this day and they are commonly known as the Shaybi people. The term "khaalidah" ('forever') used in the Hadith tells us that the progeny of Hadhrat Uthmaan bin Talha رضي الله عنه would remain until the Day of Qiyaamah and also that they would always retain the honour of having possession of the key.

This statement tells of a miracle of Rasulullaah ﷺ because although many powerful monarchs have reigned throughout the ages, Allaah has always preserved this great honour amongst the Shaybi family. This will continue and none will be able to snatch the honour away from them.[1] Today the key is still in their possession.

The length of the key is 40cm. It is kept in a silken bag that has pure gold decorations. It is also changed every year and prepared in the same factory that makes the Ghilaaf. One side of the bag bears an inscription of the verse:

﴿ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا ﴾

while the other side has the inscription:

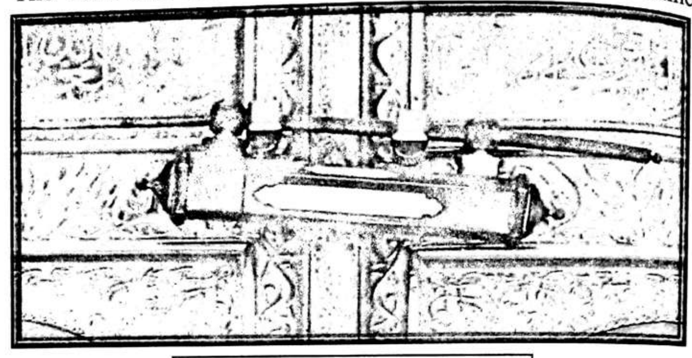
أمر بصنعه خادم الحرمين الشريفين فهد بن عبد العزيز آل سعود حفظه الله

"The Custodian of the two honourable Haramains King Fahd bin Abdul Azeez of the family of Saud (May Allaah protect him) has commissioned the making of this."[2]

1- Taareekul Ka'bah (Pg.334,335).
2- Masna Kiswah Ka'bah (Pg.48).

The Lock on the Ka'bah's Door

The lock was made in 1399 A.H. and styled in the same

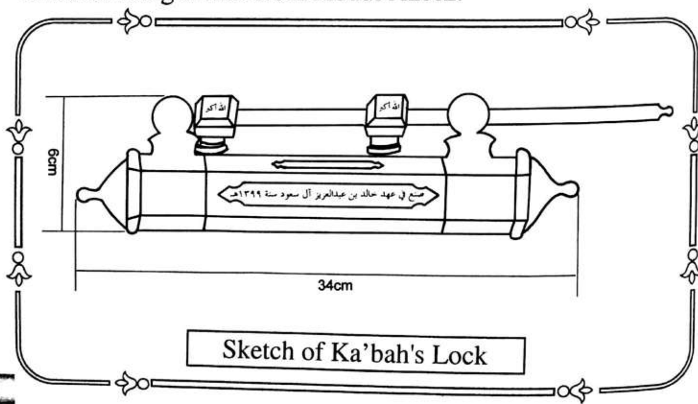


Lock on the Ka'bah's Door

fashion as the lock that the Ottoman Sultaan Abdul Hameed used during his time. It was however modified to be more durable so that it needs no further repairs. It is 34cm long and 6cm wide with two yellow brass plates on either side measuring 8cmx2cm. The plates bear the inscription:

صنع في عهد خالد بن عبد العزيز آل سعود سنة 1399هـ

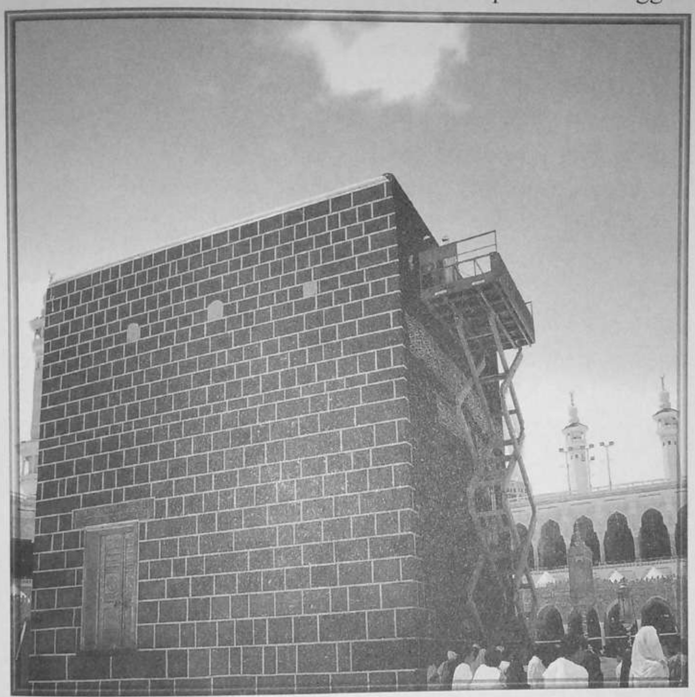
"This has been manufactured in 1399 A.H. during the reign of Saudi King Khaalid bin Abdul Azeez."



Sketch of Ka'bah's Lock

The Ghilaaf of the Ka'bah

It was Hadhrat Ismaa'eel عليه السلام who first shrouded the Ka'bah in a Ghilaaf. There are some historical reports that suggest



The Ka'bah without its Ghilaaf

that it was As'ad Himyari Tubba who was the first. It was also the practice of Rasulullaah ﷺ and the Khulafaa Raashideen to shrouded the Ka'bah in the Ghilaaf. When the reign of the Abbaasi Khilaafah came to an end in 656 A.H. (1258 A.D.), the Ghilaaf would come from either Egypt and Yemen. However, it started coming only from Egypt when Sultaan Ismaa'eel Qalawoon declared that all the revenue of three towns in the vicinity of Cairo would be made Waqaf

and used exclusively for preparing the Ghilaaf. In the year 947 A.H. the Ottoman Sultaan Saleem Khan declared that another seven towns be added to those made Waqaf for the purpose. Thereafter, Muhammad Ali Pasha established an independent state department to supervise the Egyptian government's task of preparing the Ghilaaf every year. Eventually in the year 1343 A.H. (1924 A.D.) Egypt stopped the funding for certain reasons. It was then that King Abdul Azeez had a factory erected in Makkah to manufacture the Ghilaaf and the first Ghilaaf was made there in 1346 A.H. This factory then produced the Ghilaaf until the year 1355 A.H. when the Saudi and Egyptian governments agreed that the Ghilaaf will again be made in Egypt. It was made here until production again came to a halt in 1381 A.H. The Saudi government then decided to resume the manufacturing of the Ghilaaf locally.

The Ghilaaf Factory

In the year 1392 A.H. (1972), the Custodian of the two honourable Haramains King Fahd bin Abdul Azeez laid the foundation for a new factory to manufacture the Ghilaaf. He was then the Minister of Interior and Prime Minister. The plant was completed by 1397 A.H. (1977) and it was Fahd himself who opened the factory as the then Crown Prince. Since then, it has been the Ghilaaf from this factory that has always been adorning the Ka'bah. It is the same factory that makes the curtaining for the interior of the Ka'bah and those for the interior of Rasulullaah ﷺ's tomb (in Madinah). In addition to this, it also manufactures Saudi flag and gifts resembling the Ghilaaf that the royalty give state visitors.

Features of the Ghilaaf

The Ghilaaf is made from the finest silk. While the outside has a deep black colour, the fabric also has decorative prints.

The Door of the Ka'bah

The Veil over the Door

Door of the Ka

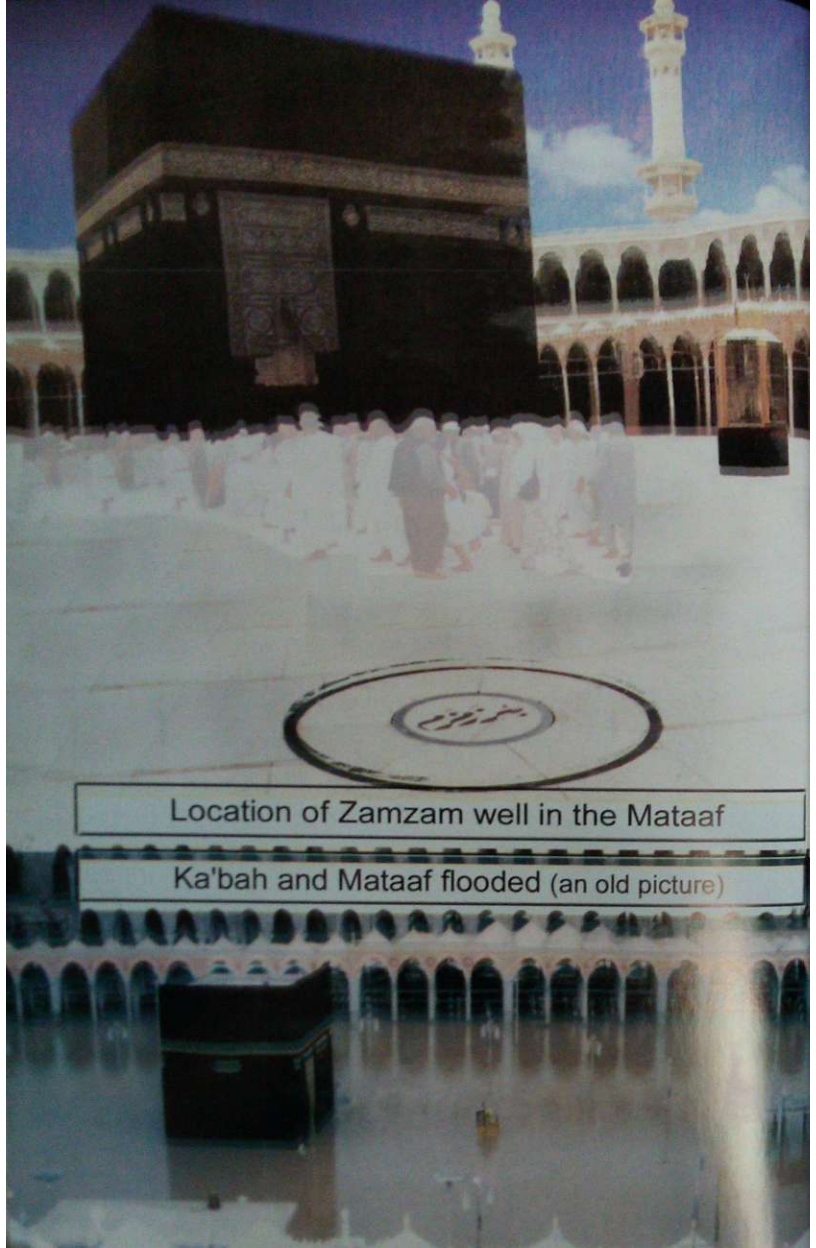
The Ka'bah without its Ghilaaf

A view, during changing of Ghilaaf

The Footprint of Hadhrat Ibraheem ﷺ on the Maqaam Ibraheem

Old Casing of Maqaam Ibraheem ﷺ

The Domed Casing of the Maqaam



Location of Zamzam well in the Mataaf

Ka'bah and Mataaf flooded (an old picture)

The silk also has a white lining that lends to the strength of the Ghilaaf.

The composition of the cover is in this manner, just as in Arabic engineering, the engineering / interweavings have been written repeatedly, upon which the text

لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ، سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ سُبْحَانَ اللّٰهِ الْعَظِيْمِ، يَا اللّٰهُ يَا حَنَّانُ يَا مَنَّانُ

This cover consists of 5 pieces. 4 pieces are designed as per size of the 4 sides of the Ka'bah. The 5th piece is especially for the door of the Ka'bah Sharief.

For every new cover there is a new white cloth inserted inside. The complete cloth consists of 47 pieces. Every piece is 14cm in length and 90cm in width. On the upper portion of the cover on the belt Quraanic Aayats are embroided in it. Under their belt also some texts have been written.

The Ghilaaf is changed every year on the 9th of Dhul Hijjah so that on the day of Eidul Adhaa (10th of Dhul Hijjah) the Ka'bah has a new Ghilaaf.

Here are a few facts about the Ghilaaf:

Height of the Ghilaaf	Amount of Silk used	Width of the Ghilaaf on the side of the door	Width of the Ghilaaf between the Hajar Aswad and Rukn Yamaani	Width of the Ghilaaf on the Hateem side	Width of the Ghilaaf between the Rukn Yamaani and Rukn Shaami	Total area of the Ghilaaf
14m	670kg	11.68m	10.18m	9.90m	12.4m	$658m^2$

The Decorative Strip around the Ka'bah

The upper part of the Ghilaaf has a decorative strip of cloth that runs right around on all four sides. This strip measures 45m in length and is 95cm wide. This adds to the beauty and grandeur of the Ghilaaf. It is beautifully embroidered with verses of the Qur'aan and is made up of sixteen strips, four on each side of the Ka'bah.

Hereunder follows the lengths of each strip and the verse it bears:

A. THE STRIPS ON THE DOOR SIDE OF THE KA'BAH

1. 289cm in length bearing the following verse:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ﴾

In the name of Allaah, the Compassionate, the Most Merciful. (Remember also the time) When We made the House (the Ka'bah) a gathering place for people (throughout the world) and a place of safety (from injustice and attack and a place of peace). (O people) Take the Maqaam of Ibraheem as a place of salaah (a place behind which you perform two Rakaahs of salaah after Tawaaf). {Surah Baqarah, verse 125}

2. 303cm in length bearing the following verse:

﴿ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴾

We commanded Ibraheem عليه السلام *and Ismaa'eel* عليه السلام *(saying), "Clean (remove idols from) My house (the Ka'bah) for those who perform Tawaaf, those who stay in it, those who bow (in Ruku) and those who prostrate (referring to those who perform salaah there)." {Surah Baqarah, verse 125}*

3. 314cm in length bearing the following verse:

﴿ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾

(Remember) When Ibraheem عليه السلام *and Ismaa'eel* عليه السلام *were raising the foundation of the House (the Ka'bah, and they prayed) "O our Rabb! Accept from us (the effort of building the Ka'bah). Indeed You are the All Hearing, the All Knowing (You hear our prayer and know our actions and intentions)."* {Surah Baqarah, verse 127}

4. 338cm in length bearing the following verse:

﴿ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ
إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ﴾

(Hadhrat Ibraheem عليه السلام *and Hadhrat Ismaa'eel* عليه السلام *prayed further) "O our Rabb! Make us obedient to You and make from our descendants (progeny) a nation (a group) that is also obedient to You. Show us (teach us) our rites (the manner in which we should worship You) and accept our repentance (forgive our mistakes). Without doubt, You are the Most Pardoning, the Most Merciful."* {Surah Baqarah, verse 128}

B. THE STRIPS ON THE HATEEM SIDE OF THE KA'BAH

1. 323cm in length bearing the following verse:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا
رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾

In the name of Allaah, the Compassionate, the Most Merciful. (The time of) Hajj is the few known months (Shawwaal, Dhul Qa'dah and ten days of Dhul Hijjah). So whoever considers the Hajj obligatory (upon himself and enters the state of Ihraam) in them (during these months) should not engage in any sexual relations (with his wife) nor commit any act of sin (should not transgress any law of the Shari'ah) nor dispute (quarrel, fight, swear, abuse, be vulgar) during Hajj. {Surah Baqarah, verse 197}

2. 238cm in length bearing the following verse:

﴿ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴾

Allaah knows whatever good deed you do. Take your provisions along with you (for the journey), but (always remember that) the best of provisions is Taqwa (which includes refraining from begging). So fear Me O people of intelligence! {Surah Baqarah, verse 197}

3. 252cm in length bearing the following verse:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ
فَٱذْكُرُوا ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ﴾

(Declaring the permissibility of trade during Hajj, Allaah says) There shall be no sin upon you (no decrease in reward) should you seek the bounty (your livelihood) from your Rabb (one will not be sinful for engaging in trade during the days of Hajj). When you leave Arafaat, then remember Allaah at the Mash'arul Haraam ("The Sacred Monument"- referring to Muzdalifa). {Surah Baqarah, verse 198}

4. 199 cm in length bearing the following verse:

﴿ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا
مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا ٱللَّهَ ۚ ﴾

Remember Him as He had guided you (to the Deen of Islaam without any pagan traits and to understand the rites of Hajj), for before this you were astray (unaware of the Deen and the rites of Hajj). And proceed from the place where the people proceed from (from Arafaat, then on to Muzdalifa and back to Mina) and beg forgiveness from Allaah (for your sins). {Surah Baqarah, verse 198,199}

C. THE STRIPS AT THE BACK OF THE KA'BAH

1. 328cm in length bearing the following verse:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿ وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِي
شَيْـًٔا وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴾

In the name of Allaah, the Compassionate, the Most Merciful. (That time is worth remembering) When We showed Ibraheem عليه السلام *the location of the House (the Ka'bah) saying, "Do not ascribe any as partner to Myself and cleanse My House (from physical dirt and spiritual dirt such as idols) for those who make Tawaaf, those who stand (in salaah), those who bow (in Ruku) and those who prostrate.* {Surah Hajj, verse 26}

2. 243cm in length bearing the following verse:

﴿ وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴾

And announce the Hajj among the people, (in response to your announcement) they will come to you (walking) on foot and on every lean camel (in every condition), travelling from every distant road... {Surah Hajj, verse 27}

3. 337cm in length bearing the following verse:

﴿ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ
بَهِيمَةِ ٱلْأَنْعَٰمِ فَكُلُوا۟ مِنْهَا ﴾

(They will come from near and far) to witness the things of benefit to them (which include material benefits such as benefiting from trade and the meat of sacrificed animals, as well as spiritual benefits such as spiritual enlightenment and rewards in the Aakhirah) and, during the stipulated days (of Hajj), to take Allaah's name on every animal that Allaah has provided for them (before they slaughter it). So eat from it (from the sacrificed animal) {Surah Hajj, verse 28}

4. 304cm in length bearing the following verse:

﴿ وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ۝٢٨ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴾

And feed it (the sacrificed animal) to the afflicted poor (those who are truly in need). Then they (the people performing Hajj) should remove their untidiness (unwanted hair and long nails), fulfil (any of) their oaths (that they may have taken) and perform Tawaaf around the Freed House (the Ka'bah, which has been freed from tyrants). {Surah Hajj, verse 29}

B. THE STRIPS BETWEEN THE HAJAR ASWAD AND THE RUKN YAMAANI

1. 254cm in length bearing the following verse:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴾

In the name of Allaah, the Compassionate, the Most Merciful. Say, "Allaah has spoken the truth!" So follow the religion of Ibraheem عليه السلام, which is not inclined towards any deviation (error) but is inclined to the straight way (the path of Allaah). He (Ibraheem عليه السلام) was never from the Mushrikeen." {Surah Aal Imraan, verse 95}

2. 267cm in length bearing the following verse:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴾

Indeed the first house designated (appointed and set up) for man (as a direction to worship Allaah) was the one at Bakkah (Makkah) which is blessed and a guidance for the (people of the) universe. {Surah Aal Imraan, verse 96}

3. 203cm in length bearing the following verse:

﴿ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ﴾

In it are clear signs; (among these is) the Maqaam (station) of Ibraheem عليه السلام. Whoever enters it (the Haram of Makkah) shall be safe. {Surah Aal Imraan, verse 97}

4. 303cm in length bearing the following verse:

﴿ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴾

Hajj (pilgrimage to show love for Allaah) to the House (the Ka'bah) is a duty that people who are able to find a way there owe to Allaah (therefore, Muslims who can afford to go to Makkah to perform Hajj have to do so). Whoever rejects (this obligation), then (it should be borne in mind that) surely Allaah is Independent of the entire universe (Allaah does not need man's worship. Man benefits only himself by worshipping Allaah). {Surah Aal Imraan, verse 97}

Below the Central Decorative Strip

Beneath the decorative strip on each side of the Ka'bah are two other decorative strips. On the door side of the Ka'bah however, is a single large strip that bears the name of the king who had the Ghilaaf prepared. Measuring 85x82cm, Surah Ikhlaas is also written on each corner of the Ka'bah. Also beneath the central strip (on the sides of the two other strips) are three lantern shaped decorations. One of these measures 72x58cm and bears the words الحمد لله رَبِّ العالمين. another measuring 65x46cm bears the words يا حيّ يا قيوم, while the third also measures 65x46cm and bears the words يا رحمان يا رحيم.

The verses written on the strips on all four sides of the Ka'bah are as follows:

A: ON THE HATEEM SIDE OF THE KA'BAH

1. 240cm in length bearing the following verse:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴾

In the name of Allaah, the Compassionate, the Most Merciful. Inform My bondsmen that I am certainly the Most Forgiving, the Most Merciful. {Surah Hijr, verse 49}

2. 243cm in length bearing the following verse:

﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ﴾

And when My bondsmen ask you about Me, verily I am close by (so call only on Me). I answer the prayer of the caller when he calls Me. {Surah Baqarah. Verse 186}

B: ON THE SIDE BETWEEN THE HATEEM AND THE RUKN YAMAANI

1. 244cm in length bearing the following verse:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴾

In the name of Allaah, the Compassionate. the Most Merciful. . Pass on to the Mu'mineen the good news that they will have a great bounty from their Rabb. {Surah Ahzaab, verse 47}

2. This strip bears the following verse:

﴿ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴾

Whoever commits a (minor) sin or wrongs himself (by committing a major sin) and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 110}

A: ON THE SIDE BETWEEN THE HAJAR ASWAD AND THE RUKN YAMAANI

1. 242cm in length bearing the following verse:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴾

In the name of Allaah, the Compassionate, the Most Merciful. So it is. Whoever honours the landmarks (distinctive signs) of

(the Deen of) Allaah (which are unique to Islaam), then this (respect) is because of the Taqwa of hearts. {Surah Hajj, verse 32}

2. 237cm in length bearing the following verse:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴾

I am certainly the Most Forgiving towards the one who repents (from kufr and sin), accepts Imaan, does good acts and is thereafter rightly guided (remains steadfast on Imaan and continues to carry out good actions until death). {Surah TaaHaa, verse 82}

NOTE: There may be variations in the sizes of these strips from time to time.[1]

The Veil over the Door

This is the portion of the Ghilaaf that hangs over the door of the Ka'bah. It is also referred to as the Burqa. Although it is a part of the Ghilaaf, the decorations and inscriptions on it distinguish it from the rest of the Ghilaaf. It measures 6.32m in length and 3.30m in width. The corners bear the words الله ربّي in eight places while three circular calligraphic works down the centre spell out the words الله حسبي . In ten ovals going around the edges is the calligraphy of Surah Faatiha. The top of the covering bears the following verse:

﴿ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ ﴾

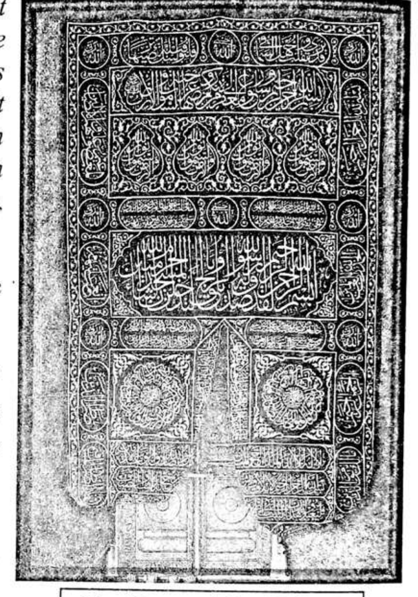
Verily We see you (O Muhammad ﷺ) frequently lifting your gaze towards the sky (waiting for Allaah's command to change the Qibla back to the Ka'bah). {Surah Baqarah, verse 144}

The next verse is:

1- Masna Kiswah Ka'bah (Pg.21) and Qissatut Towsee'atil Kubra (Pg.118).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

In the name of Allaah, the Compassionate, the Most Merciful. Hasten to the forgiveness of your Rabb (by fulfilling His commands) and to that Jannah which has the vastness of the heavens and the earth. It (Jannah) has been prepared for those with Taqwa. {Surah 'Aal Imraan, verse 133}



The Door of the Ka'bah

Thereafter follows the verse:

﴿ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

Allaah is the Light (the illuminator) of the heavens and the earth. {Surah Noor, verse 35}

Next comes Aayatul Kursi (Surah Baqarah, verse 255), followed by:



In the name of Allaah, the Compassionate, the Most Merciful.

﴿ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴾

Verily, Allaah shall make the dream of His Rasool ﷺ come precisely true. When Allaah wills, you shall definitely enter the Masjid Haraam in peace. {Surah Fatah, verse 27}

Thereafter, Surah Ikhlaas is written in two circles with the following in between:



In the name of Allaah, the Compassionate, the Most Merciful.

﴿ قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴾

Say, "O My bondsmen who have wronged their souls (by committing kufr or other sins) ! Never lose hope of Allaah's mercy (so do not abstain from seeking forgiveness thinking that you will not be forgiven). Verily, Allaah forgives all sins (that are free of kufr and Shirk). Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

Beneath this are the words:

لا إِلَهَ إِلاَّ اللهُ الْمَلِكُ الْحَقُّ الْمُبِيْنُ مُحَمَّدٌ رَّسُوْلُ اللّهِ الصَّادِقُ الْأَمِيْنُ

This is followed by Surah Quraysh and then the following words:

صنعت هذه الستارة في مكة المكرمة و أهداها إلى الكعبة المشرفة خادم الحرمَين الشريفين الملك فهد بن عبد العزيز آل سعود تقبل الله منه

"This shroud was manufactured in Makkah Mukarramah and gifted to the honourable Ka'bah by The Custodian of the two honourable Haramains King Fahd bin Abdul Azeez of the family of Saud. May Allaah accept it from him."[1]

The Most Blessed Shade on Earth

Rasulullaah ﷺ often rested in the shade of the Ka'bah. Imaam Bukhaari[2] reports that Hadhrat Khabbaab ؓ said, "We once approached Rasulullaah ﷺ with a difficulty and found him sitting in the shade of the Ka'bah, leaning on his shawl."

1- Masna Kiswah Ka'bah (Pg.24) and Ar Rihaabut Taahira (Pg.56).

2- Chapter on Ikraa - Hadith 6943.

Hadhrat Muhammad bin Suqa narrates that they were once sitting with Hadhrat Sa'eed bin Jubayr رحمه الله in the shade of the Ka'bah when he said, "At this moment, you people are sitting in the best and most blessed shade on earth."[1]

The Baytul Ma'moor

Just as the Ka'bah is regarded as Allaah's House on earth, there is a corresponding place in the heavens called the Baytul Ma'moor which holds the same status there as the Ka'bah does here on earth. In their explanations of verse 4 of Surah Toor ﴿وَٱلْبَيْتِ ٱلْمَعْمُورِ﴾, Hadhrat Ali رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنهما state that the Baytul Ma'moor is a house in the heavens directly above the Ka'bah and its status and reverence there is just like the status and reverence the Ka'bah holds on earth. Each day seventy thousand angels engage in Ibaadah there and none of them ever get a second opportunity to present themselves there again. The following is gleaned from this:

- The Ka'bah we make Tawaaf of and towards which we face in salaah is directly beneath the Baytul Ma'moor
- The Baytul Ma'moor is such a sacred and honoured place that Allaah takes an oath by it when Allaah says: ﴿وَٱلْبَيْتِ ٱلْمَعْمُورِ﴾ ("And I swear by the Baytul Ma'moor)
- Despite being such chosen servants of Allaah, the angels do not have the honour of revisiting the Baytul Ma'moor while mankind and the Jinn are fortunate enough not to be restricted in this manner.

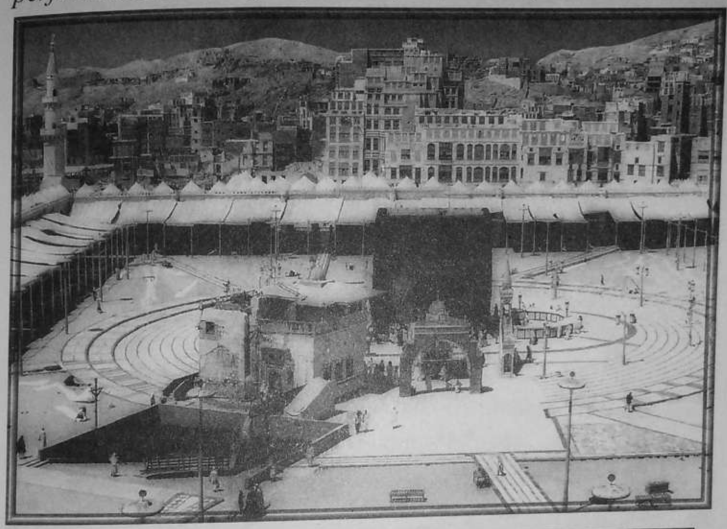
The Mataaf

The Mataaf refers to the open area immediately around the Ka'bah where Tawaaf takes place. With reference to it, Allaah says:

1- Akhbaar Makkah by Faakihi – Hadith 679.

﴿ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴾

We commanded Ibraheem عليه السلام *and Ismaa'eel* عليه السلام *(saying), "Clean (remove idols from) My house (the Ka'bah) for those who perform Tawaaf, those who stay in it, those who bow (in Ruku) and those who prostrate (referring to those who perform salaah there)."* {Surah Baqarah, verse 125}



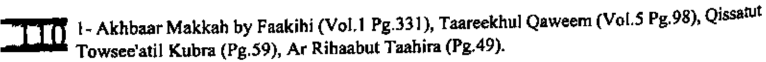
The old building over the Zamzam well and the basement entrance. The Maqaam Ibraheem and Banu Shaybah gate are also visible

Hadhrat Abdullaah bin Zubayr رضي الله عنهما was the first to cement this area. It's width then was approximately 5m and since then it has been expanded from time to time. It was in the year 1375 A.H. that it was extended from 40m to 50m in a circular shape. In the interests of the people performing Hajj and Umrah, the pulpit, the platform used for Adhaan and some pathways were removed from the Mataaf. Even the Zamzam well was moved down to the basement so that Tawaaf could be performed above it. The buildings in the Mataaf and the dome of the Maqaam Ibraheem were also demolished so that

the Mataaf could accommodate even more people. Towards the end of the expansion, a rare quality of marble was used to pave the Mataaf that does not heat up even in the intense heat, thus making it possible for people to perform Tawaaf barefoot even on the hottest days.[1]

Cool marble tiles are laid on the Mataaf area

Because the walls of the stairs leading to the Zamzam well pose an obstacle when crowds are large, plans are underway to move the entrance to the Zamzam outside to the eastern part of the courtyard. This will effectively increase the size of the Mataaf.



1- Akhbaar Makkah by Faakihi (Vol.1 Pg.331), Taareekhul Qaweem (Vol.5 Pg.98), Qissatut Towsee'atil Kubra (Pg.59), Ar Rihaabut Taahira (Pg.49).

(This has been done now)

Throughout the passage of time, the Masjid Haraam has always remained open. Addressing his tribe the Banu Abd Manaaf, Rasulullaah ﷺ said, "O children of Abd Manaaf! If you gain authority after me, then whether night or day, you should never prevent people from performing Tawaaf."[1]

The Etiquette of Tawaaf

Rasulullaah ﷺ said, "Tawaaf around the Ka'bah is like salaah except that you may speak. So whoever speaks during Tawaaf should ensure that he speaks what is good."[2]

It is therefore best that the attention of the person performing Tawaaf should be focussed on Allaah while his tongue is engaged in Dhikr. Importance should be given to making du'aa and a person should ask all his/her needs and wants from Allaah. There is no specific du'aa to be recited during the Tawaaf. It is however necessary to abstain from worldly talk during Tawaaf and from pushing people.

A poet says:

يامن يطوف ببيت الله بالجسد   والجسم فى بلد والروح فى بلد
إن الطواف بلا قلب ولابصر   على الحقيقة لايشفى من الكمد
ما ذا فعلت وماذا أنت فاعله   مهرج فى اللقا للواحد الصمد

"O the one who makes Tawaaf of Baytullaah with his body
while his body is in one city, his soul is in another

What are you doing and what will you do?
When you are busy fooling around with your meeting with the One and Independent?
Tawaaf without presence of heart and concentration
Is truly unable to cure grief and worry"

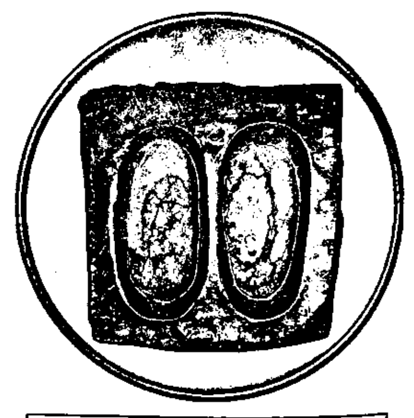
1- Majma'uz Zawaa'id (Vol.3 Pg.273).
2- Tirmidhi – Hadith 96.

The Maqaam Ibraheem عليه السلام

The place where the feet of a standing person fall is referred to as 'Maqaam' in Arabic. The Maqaam Ibraheem عليه السلام therefore refers to the blessed stone that Hadhrat Ismaa'eel عليه السلام brought for his father Hadhrat Ibraheem عليه السلام to stand on when building up the walls of the Ka'bah. Thereafter, as Hadhrat Ismaa'eel عليه السلام continued passing stones on and as Hadhrat Ibraheem عليه السلام continued laying them in place, the Maqaam Ibraheem عليه السلام continued going higher and higher as the walls rose.[1]

The Virtues of the Maqaam Ibraheem عليه السلام

1. The greatest virtue of the Maqaam Ibraheem عليه السلام is that Allaah has instructed the Muslims to perform salaah near it. Hadhrat Umar رضي الله عنه reports that Allaah fulfilled three wishes that he had. One of these was that when he proposed to Rasulullaah ﷺ that the Maqaam Ibraheem عليه السلام should be made a place for performing salaah, Allaah revealed the verse:

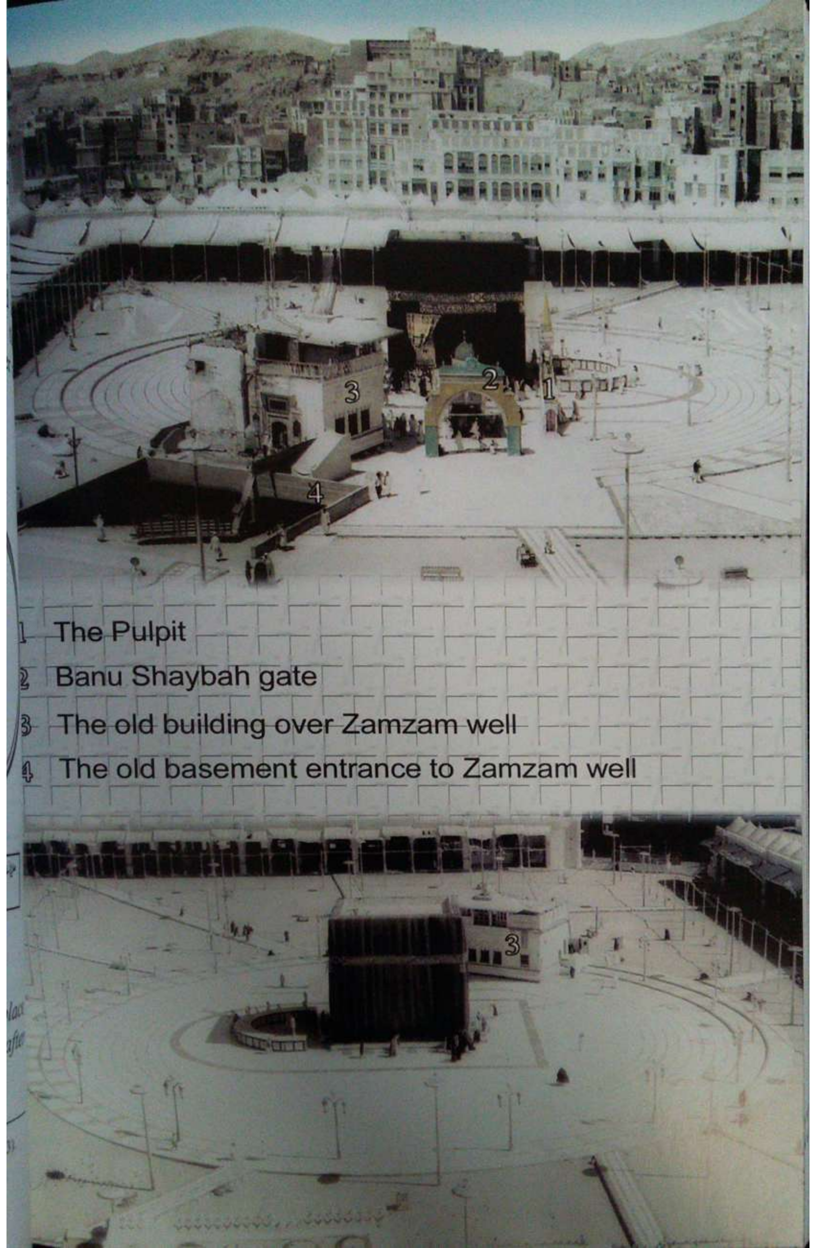


The Footprints of Hadhrat Ibraheem عليه السلام on the Maqaam Ibraaheem

﴿ وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ﴾

Take the Maqaam of Ibraheem as a place of salaah (a place behind which you perform two Rakaahs of salaah after Tawaaf). {Surah Baqarah, verse 125}[2]

1- Jaami Lateef Pg.20, Shifaa'ul Ghiraam (Vol.1 Pg.202), Mutheerul Ghiraam (Pg.173).
2- Bukhaari – Hadith 4483.



1 The Pulpit
2 Banu Shaybah gate
3 The old building over Zamzam well
4 The old basement entrance to Zamzam well

Cool marble tiles are laid on the Mataaf area

Roof of the Masjidul Haraam (a wonderful sight)



A view of Safa Mount

The Mas'aa as seen on the first floor

The Sa'ee area between Safa and Marwah(Ground Floor)

Discussing their Hajj with Rasulullaah ﷺ, Hadhrat Jaabir رضي الله عنه says that when they reached the Ka'bah, Rasulullaah ﷺ kissed the Hajar Aswad, made Ramal in the first three circuits of Tawaaf and walked normally in the remaining four circuits. He then came to the Maqaam Ibraheem عليه السلام and recited the verse:

﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

Take the Maqaam of Ibraheem as a place of salaah (a place behind which you perform two Rakaahs of salaah after Tawaaf). {Surah Baqarah, verse 125}[1]

Thereafter Rasulullaah ﷺ stood (to perform salaah) in a manner that the Maqaam Ibraheem عليه السلام was between him and the Ka'bah.[2]

2. A Jewel from Jannah: Another virtue of this stone is that it is from amongst the jewels of Jannah. Rasulullaah ﷺ mentioned, "The Hajar Aswad and the Maqaam Ibraaheem are two jewels from amongst the jewels of Jannah. Had Allaah not concealed their radiance, they would illuminate everything between the East and the West."[3] Another narration states that had the sins of mankind not sullied them, they would have illuminated everything between the East and the West.[4]

3. A Place where Du'aas are Accepted: It has been reported from Hadhrat Hasan Basri رحمه الله and numerous other saints that du'aas are accepted behind the Maqaam Ibraheem عليه السلام.[5]

1- Bukhaari – Hadith 4483.
2- Muslim – Hadith 1218.
3- Ibn Hibbaan – Hadith 3710.
4- Sunan Kubra (Vol.5 Pg.75).
5- Risaalah Hasan Basri (Vol.2 Pg.291).

4. Clear Signs: The Maqaam Ibraheem عليه السلام was a clear miracle in the time of Hadhrat Ibraheem عليه السلام and remains intact today with the footprints of Hadhrat Ibraheem عليه السلام still visible. Allaah says:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ۝ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ﴾

Indeed the first house designated (appointed and set up) for man (as a direction to worship Allaah) was the one at Bakkah (Makkah) which is blessed and a guidance for the (people of the) universe. In it are clear signs; (among these is) the Maqaam Ibraheem عليه السلام. {Surah Aal Imraan, verse 96,97}

The fact that the footprints of Hadhrat Ibraheem عليه السلام could leave their imprint on something as hard as a rock makes it clear that Allaah can place anything at the service of His sincere Mu'min servants.

Being the descendent of Hadhrat Ibraheem عليه السلام, the footprints of Rasulullaah ﷺ closely matched those of his forefather. Hadhrat Juhm bin Hudhayfah رضي الله عنه was a Sahabi who was present when the Quraysh rebuilt the Ka'bah as well as when Hadhrat Abdullaah bin Zubayr رضي الله عنه rebuilt it. He says that the blessed footprints of Rasulullaah ﷺ very closely matches those of Hadhrat Ibraheem عليه السلام. Rasulullaah ﷺ also mentioned, "From all the children of Ibraheem عليه السلام, it is I who resembles him the most."[1]

Taahir Kurdi (passed away 1400 A.H.) says that the depth of one of the footprints is 10cm while the other is 9cm. the imprints of the toes are however not visible because the Maqaam was exposed to the elements and to the touches of

1- Bukhaari – Hadith 3437.

countless people over the centuries. The length of each foot is22cm and their width is 11cm. This tells us that the height of Hadhrat Ibraheem عليه السلام equalled that of an exceptionally tall man of our times.

5. The Height of the Maqaam Ibraheem عليه السلام when the Ka'bah was Built: According to the research of the historian Kurdi, the height of the Maqaam Ibraheem عليه السلام is only twenty centimetres. It is a manifestation of Allaah's great power and a miracle of Hadhrat Ibraheem عليه السلام that a stone of this height could lift its constructor Hadhrat Ibraheem عليه السلام as high as he needed to go until the Ka'bah was completed.[1] In this modern age when we have electric (and hydraulic) lifts, the procedure can be easily understood.

6. The Preservation of this Blessed Stone: In the history of mankind, no Nabi عليه السلام has had anything of his preserved to this day. However, Allaah willed that a reminder of Hadhrat Ibraheem عليه السلام should survive the ages and has thus preserved the Maqaam Ibraheem عليه السلام. Although numerous attempts have been made to steal it and many destructive floods and storms have ravaged the area, the Maqaam Ibraheem عليه السلام is an example of something that will survive all odds because Allaah has decreed it to be so. It should also be borne in mind that no security measures were taken before.

Reporting from reliable sources, Faakihi has documented the incident of a man called Jurayj who was a Jew or a Christian. He stole the Maqaam Ibraheem عليه السلام to present it as a gift to the Roman Emperor. However, the people of Makkah launched a successful search and found the Maqaam Ibraheem عليه السلام in his possession. He was executed for this crime.[2]

1- Taareekhul Qaweem (Vol.3 Pg.308,312), Ka'bah Mu'azzama Pg.184. For more details, refer to the book Fadlul Hajar Aswad wa Maqaam Ibraheem عليه السلام Pgs. 108,111.

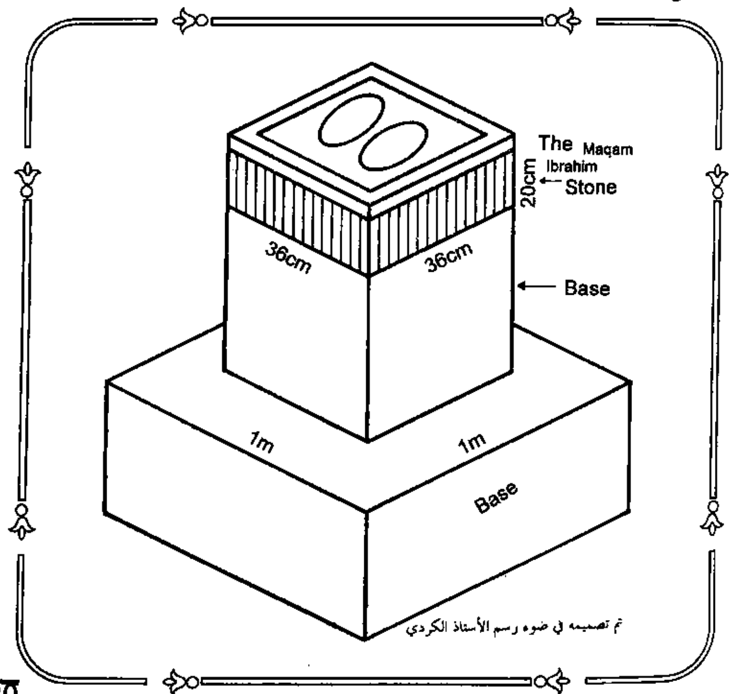
2- Akhbaar Makkah by Faakihi – narration 991.

When a flood took place during the Khilaafah of Hadhrat Umar ﷺ, the Maqaam Ibraheem عليه السلام was washed away to the lower part of Makkah. When it was brought back, Hadhrat Umar ﷺ personally reinstated it on its place.[1]

7. Protection from Shirk: Although the Arabs worshipped stones during the Period of Ignorance, no one ever worshipped the Hajar Aswad or the Maqaam Ibraheem عليه السلام even though the Arabs revered it. It appears that it was Allaah's explicit intention to protect the Maqaam Ibraheem عليه السلام from Shirk and all types of worship.

An Overview of the Maqaam Ibraheem عليه السلام

On the 27th of Sha'baan 1467 A.H., Sheikh Taahir Kurdi gave



1- Jaami'ul Lateef Pg. 21.

a detailed overview of the Maqaam Ibraheem عليه السلام and revealed intricate details, the summary of which shall follow:

The Maqaam Ibraheem عليه السلام has a metre square base upon which there stands a marble block the size of the Maqaam Ibraheem عليه السلام. It is upon this block that the Maqaam Ibraheem عليه السلام is fixed. The colour of the Maqaam Ibraheem عليه السلام is yellowish-red, very close to white. It is squarish in shape and almost equally wide at the top and the bottom.
Here are a few more details of the Maqaam Ibraheem عليه السلام:

Height of the Maqaam Ibraheem عليه السلام	20cm
Length of three sides on the top	36cm
Length of the remaining side	38cm
Circumference at the top	146cm
Circumference at the bottom	150cm
Depth of one foot	10cm
Depth of second foot	9cm

The Domed Casing of the Maqaam Ibraheem عليه السلام

Muslim Khulafaa throughout the ages have played their parts in protecting and adorning the Maqaam Ibraheem عليه السلام. One of the methods adopted was to place it in a silver box and then cover the box in a domed room $18m^2$ (6mx3m) in area. This room however became an obstacle and a source of difficulty to the ever-increasing numbers of people performing Tawaaf. To alleviate the problem, the Raabita Aalam Islaami organisation proposed that the room be demolished and that the Maqaam Ibraheem عليه السلام be encased in a glass case. The Saudi government accepted the proposal and issued a royal decree to the effect on the 18th of Rajab 1387 A.H. (1967). Subsequently, the Maqaam Ibraheem عليه السلام

was fixed in exquisite crystal and encased in a sturdy steel cage. The casing was then mounted on a base made of solid marble stone measuring 2.34 m^2 (180cmx130cm). By erecting this structure, an area of 15.6 m^2 of the Mataaf was vacated for Tawaaf because the room measured $18m^2$. Here is some additional information about the casing:



The Domed Casing of the Maqaam Ibraheem عليه السلام

Circumference of dome	80cm
Thickness of glass	10cm
Height of Maqaam Ibraheem عليه السلام above the ground	1m
Height of stone upon which the Maqaam stands	75cm
Height of casing	3m
Weight of brass casing	600kg
Total weight of complete casing	1700kg
Area covered by the casing	2.4

Refurbishing of the Casing

Khaadimul Haramain issued a royal decree that the base metal used for the casing be changed. The casing was therefore remade out of brass while the inner cage was plated with gold. A 10mm glass was fixed outside, which is able to

withstand the scorching temperatures as well as hard knocks. With the glass in place, the imprints of Hadhrat Ibraheem عليه السلام's feet can be clearly seen inside. In addition to this, the black marble on which the Maqaam Ibraheem عليه السلام was formerly fixed was changed to white marble to match the rest of the Mataaf. This refurbishing was completed on the 21st of Shawwaal 1418 A.H. at a cost of two million Saudi Riyaals.[1]

Should the Maqaam Ibraheem عليه السلام be Kissed or Touched by Hand?

Kissing and touching are reserved exclusively for the Hajar Aswad and the Rukn Yamaani. It is incorrect to kiss or to make Istilaam of (touch) the Maqaam Ibraheem عليه السلام. The significance of the Maqaam Ibraheem عليه السلام is that it is a place of performing salaah. When Hadhrat Abdullaah bin Zubayr رضي الله عنه once saw some people touching the Maqaam Ibraheem عليه السلام, he said, "O people! You have not been commanded to touch it but to perform salaah by it."[2]

Hadhrat Ataa is of the opinion that it is Makrroh to kiss or to touch the Maqaam Ibraheem عليه السلام.[3]

Hadhrat Qataadah said, "People have been commanded to perform salaah at the Maqaam Ibraheem عليه السلام and not to touch it.".

It is evident that these scholars prohibited touching and kissing the Maqaam Ibraheem عليه السلام when it was uncovered. Now that it is encased, it would be even more detestable to touch or to kiss the casing.

1- Durarul Jaami'ith Thameen Pg.82 and Al Kabatul Mu'adhamah Pg. 184.
2- Akhbaar Makkah by Faakihi – Hadith 1004.
3- Akhbaar Makkah by Faakihi – narration 1006.

Below are the distances between the Maqaam Ibraheem عليه السلام and the Hajar Aswad, the Rukn Iraaqi, the Shaadharawaan and the Zamzam well.

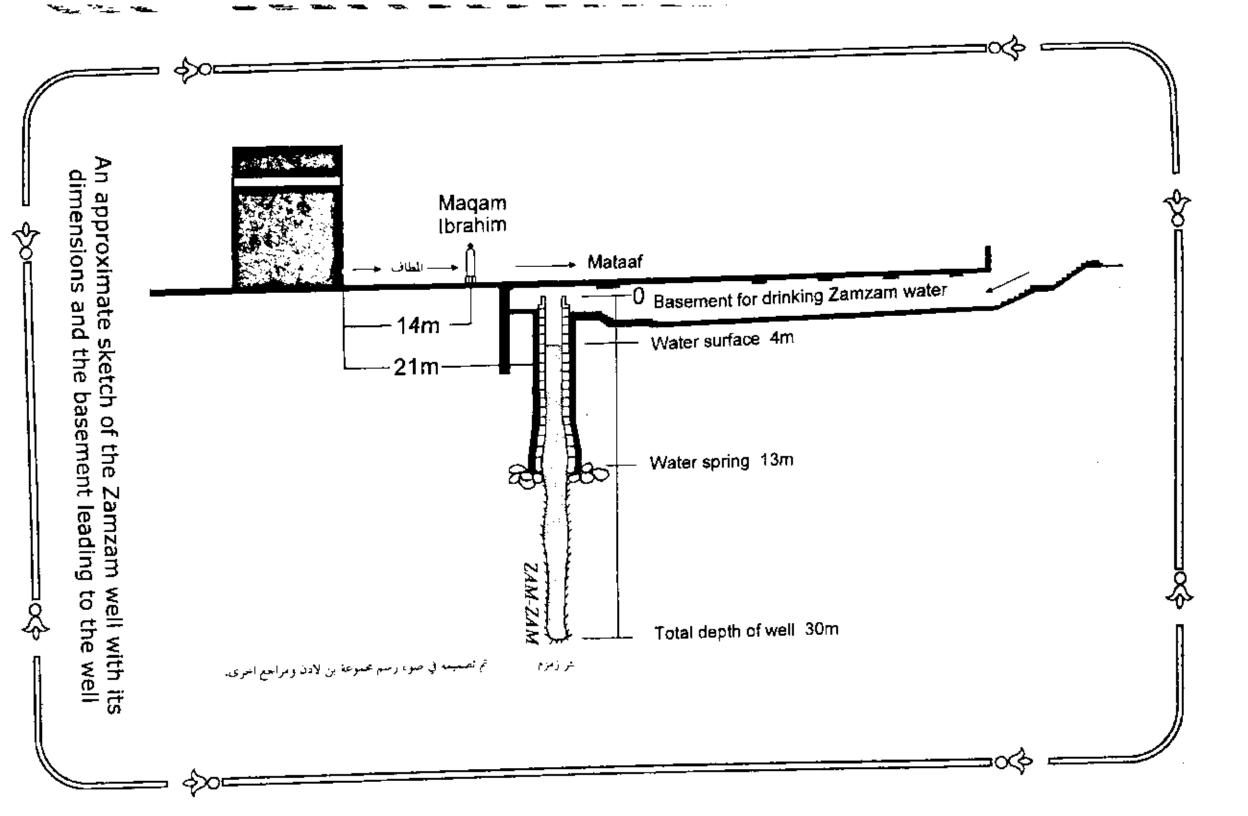
Distance between the Maqaam Ibraheem عليه السلام and the Hajar Aswad	Distance between the Maqaam Ibraheem عليه السلام and the Rukn Iraaqi	Distance between the Maqaam Ibraheem عليه السلام and the Shaadharawaan	Distance between the Maqaam Ibraheem عليه السلام and the Zamzam well
14.5m	14m	13.25m	12.5m

The Well of Zamzam

Hadhrat Ibraheem عليه السلام took his son Hadhrat Ismaa'eel عليه السلام and the child's mother Hadhrat Haajar عليها السلام to Makkah where he left them with only some water and dates as provisions. Once the provisions ran out, mother and son became thirsty and restless. Hadhrat Haajar عليها السلام therefore climbed up Mount Safa to see whether she could sight any people from whom she could get water. When she saw nothing, she then climbed Mount Marwah for the same reason. When she saw nothing from here either, she started running from Safa to Marwah and back again in her anxiety. When she had done so seven times and was atop Mount Marwah, she heard a sound. When she returned (to where he son lay), she saw that an angel had struck his wing on the ground, causing water to gush forth from the spot.[1]

When the Jurhum tribe from Yemen arrived in Makkah some time afterwards, they settled there and Hadhrat Ismaa'eel عليه السلام married one of them. It was the children of Hadhrat Ismaa'eel

1- Refer to the chapter "Mas'aa" on page 93 of Saheeh Bukhaari for further details.



An approximate sketch of the Zamzam well with its dimensions and the basement leading to the well

ﷺ who had the honour of looking after the Ka'bah and after them, the Jurhum tribe assumed responsibility. However, once these people started violating the sanctity of the place, the Zamzam well dried up as a form of punishment for them and eventually no sign was left of it. For centuries, people did not even know where it was located.

Allaah had decreed that it should be Abdul Muttalib the grandfather of Rasulullaah ﷺ who should have the honour of uncovering and restoring the well. Consequently, he was shown the exact spot in a dream and told to dig there because that was where Zamzam lay. When he started digging there in the morning and saw signs of the well, he dug further until water started emerging. He announced that everyone was allowed to use the well, adding that its upkeep and administration would remain his prerogative. This therefore remained his responsibility and after his death, this duty was assumed by his son Hadhrat Abbaas رضي الله عنه. After the conquest of Makkah, Rasulullaah ﷺ officially reinstated Hadhrat Abbaas رضي الله عنه as custodian of the well.[1]

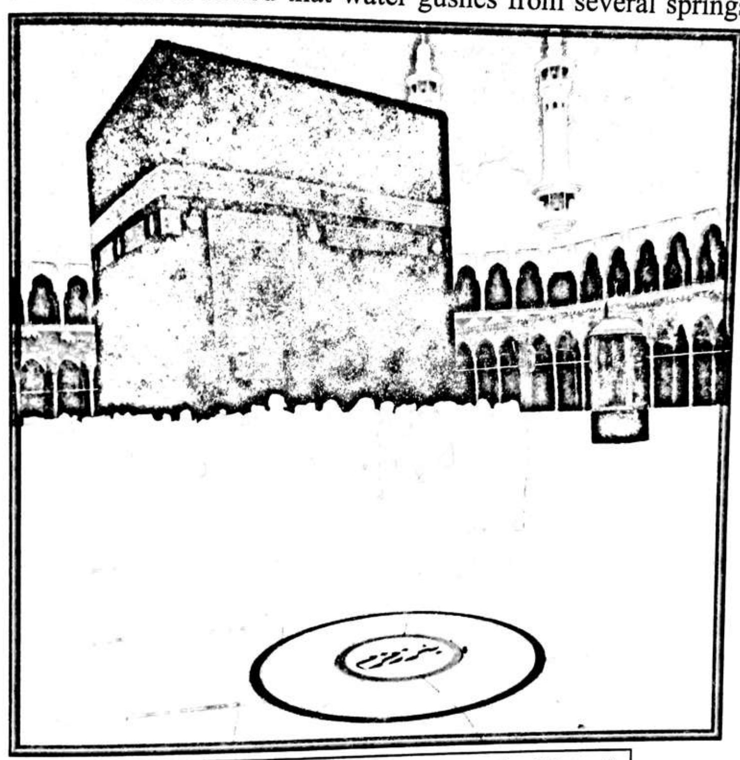
Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ once went to the well of Zamzam and saw some people drawing water and giving to others. Rasulullaah ﷺ said, "You people may continue what you are doing because this is an act of great virtue. Had I not feared that everyone would want to emulate me and you would then have no control over them, I would have personally drawn water from the well."

Until the recent past, water was still drawn from Zamzam by bucket and it was only in the year 1373 (1953) that electric pumps were installed to pump the water into tanks and then extracted by tap.

1- Akhbaar Makkah by Azraqi (Vol.2 Pg.42,56) and Shifaa'ul Ghiraam (Vol.1 Pg.247).

Some Important Facts About Zamzam

This blessed well is located 21 metres from the Ka'bah. New research has revealed that water gushes from several springs



Location of Zamzam well from the Mataaf

around the well, delivering 11 to 18.5 litres of water per second. This amounts to a minimum yield of 660 litres per minute (11x60) and 39600 litres per hour (660x60). The mouth of one of these springs opens in the direction of the Hajar Aswad. It is 75cm long and 30cm high and this spring delivers the most water. The mouth of another opens in front of the place from where the Adhaan is called out. This one is

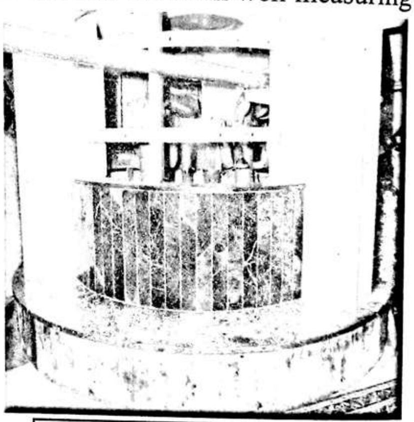
70cm long and 30cm high. Besides these, there are several other smaller springs in the direction of Safa and Marwah.

Here are some additional facts to note:

Mouth Of The Well Beneath The Mataaf	Total Depth Of Well From The Mouth	Surface of Water below the Mouth	Distance of springs from the Mouth	Distance of springs from the Bottom of the well	Circumference of the well
1.56m	30	4m	13m	17m	1.46m to 2.66m

The Building over the Well

A building was constructed over the Zamzam well measuring 10.7mx8.3m, therefore covering a total area of 88.8m^2. This building was however demolished during the years 1381 A.H. to 1388 A.H. to make more room for the Mataaf. Arrangements for drinking from Zamzam were made in a basement beneath the Mataaf. This area is air-conditioned and accessed by 23 steps leading men and women separately down to the well. Attached to the well here are 350 taps, 220 in the men's section and the other 130 in the women's section. The well is screened by a glass wall so that it can be easily viewed.[1]



The Zamzam well as seen in the basement

1- Taareekh Imaaratil Masjidil Haraam Pg.46, Taareekhul Qaweem (Vol.5 Pg.98), Qissatut Towsee'atil Kubra (Pg.141).

This basement and its access is within the Mataaf plans are already on the way to move it westwards outside the Mas'aa to lend more space to the Mataaf.

The Virtues and Specialities of Zamzam

Zamzam is a spring from amongst the springs of Jannah and was the first boon Allaah granted Hadhrat Ibraheem عليه السلام after his du'aa. It was the means for the habitation of Makkah and is a living sign of Allaah's power right in the Haram. It appeases the thirst of every visitor to the Haram and is the finest water on earth. It is filled with blessings and was uncovered by the archangel Hadhrat Jibra'eel عليه السلام. It is located on the most sacred of lands and it was with this water that the heart of the guide of mankind Rasulullaah ﷺ was washed on several occasions. The blessed saliva of Rasulullaah ﷺ is also mixed with this water.

In addition to this, amongst the virtues of this water is that it satiates the hunger of a hungry person, cures the ill and is especially effective against headaches. It improves eyesight and Allaah will fulfil any intention with which it is drunk. Drinking it to one's fill is a sign that one has Imaan and is free from hypocrisy. It is the drink of the pious and an ideal gift for family and friends and is ideal for serving to visitors. It also lends tremendous vitality to the body and soul. Despite extensive use, the water has not diminished and is still flowing after approximately five thousand years. It can well be stated that this is the oldest well on earth.[1]

The Etiquette of Drinking Zamzam Water

The Sunnah methods of drinking Zamzam water is to face the Qibla and drink with the right hand. Bismillaah should be

1- For more details, see the book, "The virtues of Zamzam Water".

recited before drinking and while it is Sunnah to sit and drink other water, it is Sunnah to stand while drinking Zamzam (although there is no harm in sitting). One should drink in three sips and drink to one's fill. After drinking, one should thank Allaah by saying Al Hamdulillaah. After drinking, one should make du'aa for every good in this world as well as in the Aakhirah because du'aas are accepted at this time.[1]

The Zamzam Tank

A few kilometres outside the Masjid Haraam in a place called Kuda, a tank was constructed in the year 1415 A.H. Large quantities of Zamzam water is pumped up here and stored. The tank can hold 150000 cubic metres of water. Water is filled into tankers from here and transported to various regions of the country, especially to the Masjid Nabawi in Madinah.[2]

Safa Marwah and the Mas'aa

Mount Safa

This is a little hill from which one of the important rites of Hajj and Umrah is begun. It is located south-east of the Ka'bah at a distance of 130m and is covered by a domed roof. The Qur'aan makes mention of this hill in the verse:

﴿ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ﴾

Verily Safa and Marwah are among the landmarks (distinctive signs) of (the Deen of) Allaah. {Surah Baqarah, verse 158}

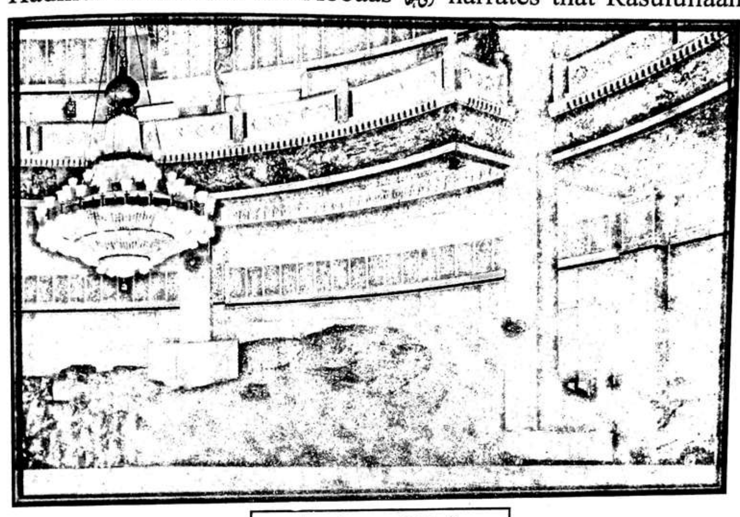
Several historical events in the history of Islaam have Mount Safa as their focal point. In brief, these are as follows:

1- Jaami Lateef Pg.170, Shifaa'ul Ghiraam (Vol.1 Pg.258).

 2- Qissatut Towsee'atil Kubra (Pg.141) and Durarul Jaami Thameen Pg. 77.

The First Incident

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah



A view of Safa

ﷺ climbed up Mount Safa when Allaah revealed the verse:

﴿ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴾

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

From there, Rasulullaah ﷺ called out, "O people of the Fahr tribe! O people of the Adi tribe!" (These were both branches of the Quraysh). Hearing this announcement, all the people gathered. Those who could not attend, sent a representative in their place to see what was happening. (Rasulullaah ﷺ's uncle) Abu Lahab was also one of those who attended. Addressing them, Rasulullaah ﷺ said, "O people! Would you believe me if I informed you that there is an army approaching to attack you from this valley (behind this hill)?"

"Certainly," they all replied as one, "we have always known you to be a truthful person." Rasulullaah ﷺ then continued, "I am then warning you of a dreadful punishment that is coming very soon (if you do not accept Imaan)." In response, Abu Lahab snapped, "May you be destroyed! Have you called us just for this?!" It was because of this that Allaah revealed Surah Lahab, which states:

﴿ تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝ فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ ﴾

May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him (when he faces the terrible punishment of the Aakhirah). He shall soon enter the flaming fire (of Jahannam) and his wife as well. (Evil is) That woman (his wife) who carries firewood. Around her neck (in Jahannam) shall be a securely-woven string (a yoke).[1]

The Second Incident

Hadhrat Abdullaah bin Abbaas ﷺ reports[2] that the Quraysh once requested Rasulullaah ﷺ, "Pray to your Rabb to turn Safa into gold for us and we shall believe in you." "Will you really do so?" Rasulullaah ﷺ asked. When they confirmed that they really would, Rasulullaah ﷺ made the du'aa. Hadhrat Jibra'eel ﷺ then appeared before Rasulullaah ﷺ saying, "If you please, I shall turn Safa into gold for them but should they fail to believe in you afterwards, I shall inflict on them a punishment that I have never inflicted on anyone else (without giving them the option of repentance). However, if you please, I shall leave matters as they are and leave the

1- Bukhaari – Hadith 4770, 4771
2- Ahmad – Hadith 2166, Tafseer Ibn Katheer (Vol.5 Pg.88).

door to repentance and mercy open to them." Rasulullaah ﷺ's response was, "I prefer that the door of repentance be left open for them." It was on this occasion that Allaah revealed the verse:

﴿ وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْءَايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ﴾

The only factor that prevented Us from sending Aayaat (miracles that people requested) was that the former people had rejected them. {Surah Israa, verse 59}

The Third Incident

Rasulullaah ﷺ was once on Mount Safa when Abu Jahal passed by. To hurt Rasulullaah ﷺ, the accursed felon threw a rock at Rasulullaah ﷺ, causing his head to bleed. When Rasulullaah ﷺ's uncle Hadhrat Hamzah ؓ (who had by then not yet announced his conversion to Islaam) heard about this, he approached Abu Jahal who was then sitting in a gathering near the Ka'bah. Addressing Abu Jahal, he said, "How can you treat my nephew so contemptuously when I have embraced his religion?!" He then struck Abu Jahal so hard that his head was cut open.[1]

The Fourth Incident

When Islaam became strong and the Muslims were marching on Makkah, Rasulullaah ﷺ's instruction to Hadhrat Khaalid bin Waleed ؓ was, "Take your men and enter Makkah from the lower lying part. Then gather at Safa because this shall be our rendezvous."[2]

The Fifth Incident

After conquering Makkah, Rasulullaah ﷺ went to the Hajar Aswad and then started performing Tawaaf. After completing

1- Ibn Hishaam (Vol.1 Pg.291).
2- Muslim - Hadith 178.

the Tawaaf, Rasulullaah ﷺ climbed Mount Safa, faced towards the Ka'bah and after praising Allaah, he started making du'aa. Safa had been the place from where Islaam was first announced publicly during the times when Islaam had no strong support. After Islaam had become strong, it was the ideal place from where du'aa is made with a heart filled with gratitude and acknowledgement of Allaah's bounties.

Just as Allaah ought to be praised on Safa, it is also a place where du'aas are to be made and where gratitude is expressed to Allaah. Here one should rekindle one's Islaamic spirit and fervour to preach when one recalls Rasulullaah ﷺ's call to the masses and the hardships he endured for the same. When Islaam did eventually prevail over its adversaries, Rasulullaah ﷺ was grateful to Allaah and announced amnesty for all its enemies.

The Sixth Incident - A Spectacle of Mercy and Forgiveness

When the Muslims victoriously entered Makkah, Rasulullaah ﷺ mounted Safa with the Ansaar encircling him. From there he announced, "Whoever enters the house of Abu Sufyaan[1] has amnesty and whoever closes the door of his house has amnesty." To this, the Ansaar spoke amongst themselves, "Rasulullaah ﷺ is being extremely kind to the people of his family and city. It seems that he intends staying here (in Makkah and not returning to Madinah)." When Rasulullaah ﷺ sensed what they were saying, he asked, "What are you

1- Abu Sufyaan ؓ's house was situated at the beginning of the Mudda'aa road close to Marwah and for a long period of time is remained a famous landmark. However, in the year 1082 A.H. (1671), it was incorporated into the Al Qubaan hospital. It was later demolished in the year 1385 A.H. (1965) when the Haram was expanded. [Akhbaar Makkah by Faakihi, Mir'aatul Haramain (Vol.1 Pg.1181) and Taareekhul Qaweem (Vol.2 Pg.82)]

saying?" After repeating their fears to him, Rasulullaah ﷺ said, "Allaah forbid! My life and my death shall be with you (O Ansaar)."[1]

The Seventh Incident - The Vicissitudes of Time

It was not long before the conquest of Makkah that Rasulullaah ﷺ and the Sahabah ﷺ were tortured in so many ways in the vicinity of Mount Safa. They were eventually forced to leave the city and live in Madinah. However, even in Madinah, the Mushrikeen launched assault after assault and the results were the major Battles of Badr, Uhud and Khandaq. However, after conquest of Makkah the scene had changed. The same Mushrikeen who had been inflicting torture onto the Muslims were attesting to the Kalimah around the same Mount Safa, taking the prophethood of Rasulullaah ﷺ to heart and openly admitting it. The truth will always prevail and this stands as a clear sign to all those who will take heed.

The Eighth Incident - A Unique Pledge of Allegiance

Rasulullaah ﷺ was still standing on Safa when Abu Sufyaan ﷺ's wife Hind and several other women arrived to pledge their allegiance to Rasulullaah ﷺ. Speaking on behalf of Rasulullaah ﷺ, Hadhrat Umar ﷺ dictated to them the words of the pledge, which were: "I pledge never to ascribe any partners to Allaah." To this, Hind remarked, "Had there been any god besides Allaah, he would certainly have helped us today." When Rasulullaah ﷺ further asked them to pledge that they would not steal, she asked, "Does a free and respectable woman ever steal?" When Rasulullaah ﷺ then asked them to pledge that they would not commit adultery,

1- Muslim – Hadith 1780, Ibn Hishaam (Vol.2 Pg.416).

she asked, "O Rasulullaah ﷺ! Does a free and respectable woman ever commit adultery?" Thereafter when Rasulullaah ﷺ asked them to pledge that they would not disobey any instruction of his, she said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! How noble and excellent is your message!"[1]

The Appearance of a Human-Like Talking Creature from Safa

Allaah states in the Qur'aan:

﴿ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴾

When the promise (Qiyaamah) will be fulfilled to them (mankind), We shall bring for them a creature from the earth, which will speak to them (on Allaah's behalf saying) "People (especially the Kuffaar) are not convinced about Our Aayaat." {Surah Naml, verse 82}

Rasulullaah ﷺ said, "Hasten to perform good deeds before the sun rises from the west, before Dajjaal appears and before the talking creature emerges."

There are three most popular opinions concerning the place where this creature will manifest itself. One opinion states that it would be at Safa, another states that it would be from Mount Abu Qubais (the mountain next to the Masjid Haraam) and a third says that it would be from the largest and best Masjid. Although there are other opinions, these are the most renowned and most correct.[2]

1 Rowdatul Unf (Vol.7 Pg.139).
2- Tabari (Vol.20 Pg.14,15) and Fat'hul Qadeer (Vol.4 Pg.151).

Mount Marwah

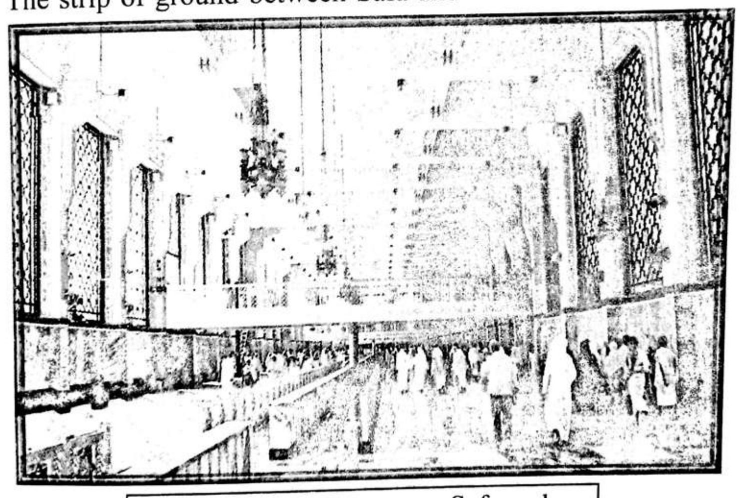
Marwah is also a little hill which derives its name from its rock which is whitish and extremely hard. It is located approximately 300m from the Rukn Shaami in an easterly direction. The Sa'ee ends here. It is also graced by mention in the Qur'aan where Allaah states:

﴿ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ﴾

Verily Safa and Marwah are among the landmarks (distinctive signs) of (the Deen of) Allaah. {Surah Baqarah, verse 158}

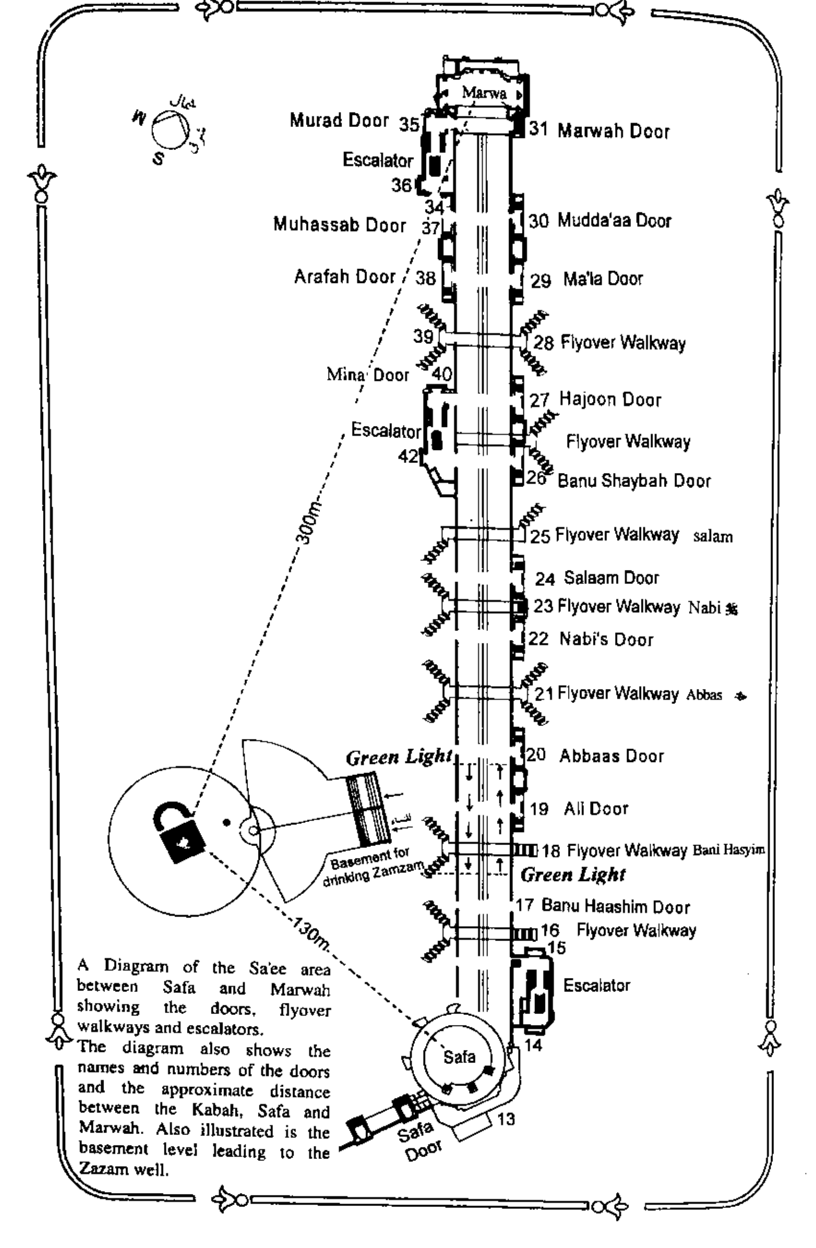
The Mas'aa

The strip of ground between Safa and Marwah is referred to



The Sa'ee area between Safa and Marwah (on the ground floor)

as the Mas'aa (literally meaning 'the place where the Sa'ee is carried out'). The Sa'ee is a fundamental part of both Hajj and Umrah and is an emulation of the practice of Hadhrat Ibraheem عليه السلام's wife Hadhrat Haajar عليها السلام. Rasool ﷺ also



A Diagram of the Sa'ee area between Safa and Marwah showing the doors, flyover walkways and escalators.
The diagram also shows the names and numbers of the doors and the approximate distance between the Kabah, Safa and Marwah. Also illustrated is the basement level leading to the Zazam well.

carried this out. Hadhrat Abdullaah bin Abbaas رضي الله عنهما reports that when Hadhrat Ibraheem عليه السلام was instructed to carry out the rites of Hajj, Shaytaan tried to sway him at the place of Sa'ee and disrupt the Sa'ee, but Hadhrat Ibraheem عليه السلام was victorious over him.[1]

It is also Hadhrat Abdullaah bin Abbaas رضي الله عنهما who reports that Hadhrat Ibraheem عليه السلام left his son Hadhrat Ismaa'eel عليه السلام as well as the baby's mother Hadhrat Haajar عليها السلام near the Ka'bah at the higher ground of the Masjid Haraam and close to the Zamzam. Hadhrat Ismaa'eel عليه السلام was then still a suckling child. There was no settlement there, no vegetation and no water. All they had was a bag of water and another with dates. As Hadhrat Ibraheem عليه السلام was leaving, Hadhrat Haajar عليها السلام asked him whether he was going to leave them there. Hadhrat Ibraheem عليه السلام did not answer and after asking several times, Hadhrat Haajar عليها السلام asked, "Did Allaah command you to do this?" When he replied in the affirmative Hadhrat Haajar عليها السلام said, "In that case, Allaah shall never destroy us."

As he proceeded, Hadhrat Ibraheem عليه السلام stopped at a nearby hill from where his wife was unable to see him. There he turned towards the Qibla and prayed:

﴿ رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ
فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ﴾

"O our Rabb! I have settled some of my children (Isma'eel عليه السلام) in a valley that cannot be cultivated, close to Your sacred house (the Ka'bah). O our Rabb! (I have left them here) So that they establish salaah, so cause the hearts of some people to be inclined towards them (so that people may

1- Majma'uz Zawaa'id (Vol.3 Pg.259).

love them and settle with them). And provide for them fruits (referring to all types of provisions) for their sustenance so that they may be grateful."

After Hadhrat Ibraheem عليه السلام had left, Hadhrat Haajar عليها السلام suckled her son, ate from the dates and drank the water until the time came when it all ran out. Although Hadhrat Haajar عليها السلام could bear the discomfort to a great extent, her restlessness grew as she witnessed the uneasiness and distress of her baby. She eventually climbed on top of the nearest hill, which was Safa to see whether she could spot any water or anyone from whom she could get some. However, when she saw nothing, she came down and went up Marwah to see from there. When she saw nothing from there also, she returned to Safa and in her eagerness and anxiety, she went to and fro seven times.

All the while she was keeping an eye on her son but when she passed through the valley between Safa and Marwah, he was hidden from her view. For this reason, she ran through this part so that she could again see him as she rose to the hills. (In emulation of this, people walk where she walked and run where she ran. The area where she ran has been demarcated by green markings so that people know where to run).

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates from Rasulullaah ﷺ that the objective of the Sa'ee between Safa and Marwah is to emulate the act of Hadhrat Haajar عليها السلام. On the seventh occasion, she heard a voice but was unsure about it. When she again listened attentively thinking that it was someone in distress, she saw that an angel had struck his wing on the ground and water was flowing from the spot. She then came down and dammed the water so that it would not run away.[1]

1- Bukhaari – Hadith 3364.

Hadhrat Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ would walk fast by the area where the ground dipped[1]. This area is nowadays marked by green lights and green markings on the wall.

Discussing Rasulullaah ﷺ's farewell Hajj, Hadhrat Jaabir ﷺ that after leaving the gates, Rasulullaah ﷺ went to Safa and when he approached it, he recited the verse:

﴿ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ﴾

Verily Safa and Marwah are among the landmarks (distinctive signs) of (the Deen of) Allaah. {Surah Baqarah, verse 158}

Rasulullaah ﷺ then said, "I shall begin the Sa'ee in the sequence that Allaah has mentioned (i.e. from Safa because Allaah mentions Safa before Marwah in the above verse)."

Rasulullaah ﷺ then started from Safa and when he climbed on top of it, he faced the Ka'bah from a place where he could see it. He then recited:

لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ، لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ أَنْجَزَ وَعْدَه وَ نَصَرَ عَبْدَه وَ هَزَمَ الأَحْزَابَ وَحْدَه

Rasulullaah ﷺ recited this three times and also made other du'aas. He then proceeded to Marwah and walked fast in the dipped area (Meelayn Akhdarayn). Then while mounting Marwah, he again walked at a normal pace. Atop Marwah, he did as he did at Safa.[2]

1- This area was known as "Batn Sayl" because water flowed here. It was later levelled and green lights were erected to mark the area. The house of Hadhrat Abbaas bin Abdul Muttalib was situated next to this area and was maintained and renovated through the times. It was eventually demolished in 1376 A.H. when the Mas'aa needed expansion. [Akhbaar Makkah by Faakihi (Vol.3 Pg.127), Az Zuhoor Muqtatifah P.100 and Taareekhul Qaweem (Vol.2 Pg.78)]

2- Muslim - Hadith 1218.

It is therefore established that it is Sunnah to make du'aa during the Sa'ee. Since no du'aa has been specified, one may make any du'aa in any language.

Circumstances of Revelation

It was the belief of the Jews and Christians that a man called Asaaf and a woman called Naa'ilah were transformed into stones as punishment for committing adultery inside the Ka'bah. As a lesson to others, the figure of Asaaf placed on Safa and that of Naa'ilah was placed on Marwah. However, as time passed, people started to regard them as idols and worshipped them. However, even during the Period of Ignorance, Sa'ee was being made between Safa and Marwah. Because people thought that the Sa'ee was being made in reverence to the two idols, when Islaam came they felt that the Sa'ee ought to be omitted. It was to remove this misconception that Allaah revealed the verse:

﴿ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ﴾

Verily Safa and Marwah are among the landmarks (distinctive signs) of (the Deen of) Allaah. {Surah Baqarah, verse 158}[1]

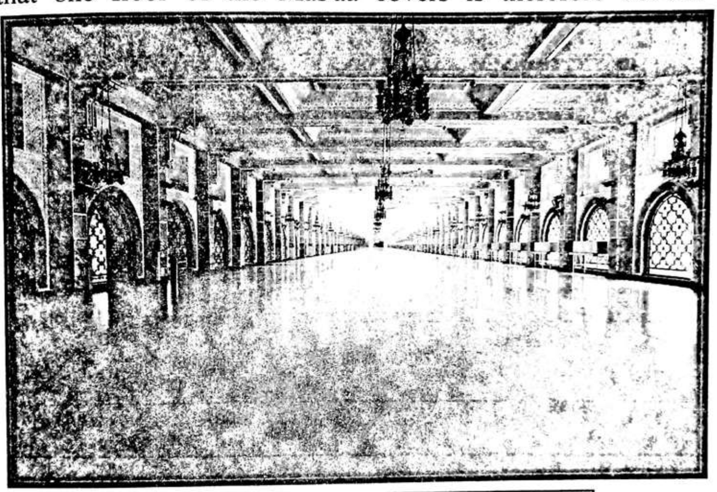
Renovations to the Mas'aa

The ground between Safa and Marwah had always been uneven and sloping. Much work has been done to the area over the years and today we have a place that is extremely clear and clean. At one stage, the Mas'aa had been separate from the Masjid Haraam and buildings and houses actually existed between them. In fact, there were even shops on either side of the Mas'aa, so that people had to pass between them to complete the Sa'ee. The Saudi government bought

1- Muslim – Hadith 1218.

the buildings and the shops from their owners and included the Mas'aa into the Masjid Haraam. They also levelled the land between Safa and Marwah, covering it with excellent flooring.

The Mas'aa measures 394.5m from the wall behind Safa up to the wall behind Marwah and its width is 20m. The total area that one floor of the Mas'aa covers is therefore $7890m^2$



The Mas'aa as seen on the first floor

(20mx394.5). The combined area of two Mas'aa floors is $15780\ m^2$. While the height of the first floor is 11.75m, the height of the other is 8.5m. There are both escalators as well as lifts joining the two floors. While the escalators are situated outside the Safa Door, the lifts are on the inside of the same door.

Although there are several doors on the ground floor of the Mas'aa, there are also seven flyover walkways so that people wishing to enter the Masjid Haraam from outside the Mas'aa may do so directly without obstructing those performing

Sa'ee. The first floor of the Mas'aa is separated into two paths, one for going from Safa to Marwah and the other for going from Marwah to Safa. Between the two is a fenced barrier with two pathways for disabled people to perform their Sa'ee in wheelchairs. It is also worth mentioning that the Mas'aa is air-conditioned and that green lights and marking have been made to indicate the area where men should jog.[1]

During the years 1417 A.H. and 1423 A.H., the rocks at Marwah were removed, the ground levelled and door were made to enable people who had completed their Sa'ee to exit the area. Two flyover walkways were also constructed, the one leading to an upper road, while the other leads to a public road in the Garaarah[2] area[3].

Masjid Haraam

The phrase Masjid Haraam refers to the Ka'bah, the Mataaf and all the expansions that have taken place through the ages from the time of Hadhrat Umar ﷺ to the expansions carried out by King Fahad. The term Masjid Haraam also refers to the courtyard area adjoining the Masjid which is used for salaah.

When Hadhrat Abu Dharr ﷺ once asked Rasulullaah ﷺ which was the first Masjid on earth, Rasulullaah ﷺ replied, "The Masjid Haraam." Hadhrat Abu Dharr ﷺ then asked which Masjid was next and Rasulullaah ﷺ said, "The Masjid Aqsa." Hadhrat Abu Dharr ﷺ enquired further, "How

1- Taareekhul Qaweem (Vol.5 Pg.112), Tatowwur Imaarah wa Towsee'atil Masjidil Haraam Pg. 90 and Qissatut Towsee'atil Kubra (Pg.137). NOTE: While wheelchairs are provided free of charge to weak and disabled people, there are also wheelchairs that may be hired. A system was also recently introduced for people performing Hajj and Umrah that provided them with wheelchairs to use, to and from their rooms and the Masjid Haraam.

2- The Garaarah area lies to the north of the Masjid Haraam.

3- Durarul Jaami'ith Thameen Pg.78.

many years passed between the two?" "Forty years," replied Rasulullaah ﷺ.[1]

Allaama Ibn Qayyim رحمه الله states that this refers to the construction of Masjid Aqsa that Hadhrat Ya'qoob bin Is'haaq عليه السلام undertook. What Hadhrat Sulaymaan عليه السلام did was merely a reconstruction.[2]

Rasulullaah ﷺ also mentioned that the reward for performing salaah in the Masjid Haraam is a hundred thousand times greater than the reward of salaah in any other Masjid.[3]

This Hadith tells us that a single salaah performed in the Masjid Haraam is equivalent to performing salaah for fifty five years, six months and twenty days in another Masjid. This increase in rewards does not at all mean that as salaah in the Masjid Haraam takes the place of several salaahs or that it compensates for other missed salaahs. Therefore, if a person has to perform many Qadha (missed salaahs), just performing one in the Masjid Haraam does not absolve him of all the others. It counts only for one Qadhaa and the rest will have to be performed separately.[4]

The Beginning of the Circular Rows Around the Ka'bah

For a long period of time, people followed the Imaam behind the Maqaam Ibraaheem عليه السلام and the rows extended only in this one direction. There were no rows of worshippers in any other direction. However, when the numbers of people increased, this area became too small, the governor of

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1- Muslim – Hadith 1161.
2- Zaadul Ma'aad (Vol.1 Pg.21).
3- Ibn Maajah – Hadith 1406.
4- Az Zuhoor Muqtatifah P.34.

Makkah Khaalid bin Abdullaah (passed away 120 A.H.) with the approval of the Ulema and Taabi'een of the time had circular rows made all around the Ka'bah. This practice is in vogue to this day.

Hadhrat Ibn Jurayj رحمه الله reports that he once asked Hadhrat Ataa رحمه الله, "When there are not many people, should they all perform salaah behind the Maqaam Ibraaheem عليه السلام or all around the Ka'bah?" Hadhrat Ataa رحمه الله replied, "It is best that they spread their rows all around the Ka'bah." He then recited the following verse (in support of his verdict):

﴿ وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ﴾

You shall see the angels thronging around the Throne, glorifying Allaah's praises. {Surah Zumar, verse 75}

It should be borne in mind that the person performing salaah close to the Ka'bah must face the Ka'bah directly. This conforms with the Hadith of Hadhrat Abdullaah bin Amr رضي الله عنه that says, "Everything between the East and West is the Qibla for all except for the person who is at the Ka'bah."[1]

This means that while the person at the Ka'bah should face the Ka'bah directly, it is sufficient for a person not in front of the Ka'bah to face only in the direction of the Ka'bah. Hadhrat Ibn Abul Husayn رحمه الله says, "The Ka'bah is the Qibla of the people within the Masjid Haraam and the Masjid Haraam is the Qibla of the people within the Haram."[2]

During the reign of the Saudi government, the basement, roof, Mas'aa and courtyard have all been included within the Masjid Haraam. Because it is difficult for the people in this

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1- Akhbaar Makkah by Faakihi – Hadith 291.
2- Akhbaar Makkah by Azraqi (Vol.2 Pg.19).

large Masjid Haraam to see the Ka'bah and to face it directly, the government has calculated the precise direction and engraved lines on the ground facing the Ka'bah. These lines have then been coloured yellow to make it easy for people to face the correct direction.

The Fourteen Hundred Year History of the Taraweeh Salaah

Amongst the special Ibaadah of the month of Ramadhaan are the fasts and the Taraweeh salaah. The following pages will be dedicated to the history of the number of Rakaahs of Taraweeh that have always been performed in the two holy Harams.

The Taraweeh Salaah During the Time of Rasulullaah ﷺ

Saheeh Muslim reports a Hadith from Hadhrat Aa'isha رضي الله عنها that when (during Ramadhaan) Rasulullaah ﷺ once performed the Taraweeh salaah in the Masjidun Nabawi, the Sahabah رضي الله عنهم followed him in the salaah. When Rasulullaah ﷺ again performed the salaah the following night, an even larger congregation followed him. It was then either on the third or the fourth night that Rasulullaah ﷺ did not come to the Masjid for the Taraweeh salaah. Explaining his reason the following morning, Rasulullaah ﷺ said to the Sahabah رضي الله عنهم, "I noticed your fervour and did not come to the Masjid to perform the salaah fearing that this Taraweeh salaah should become compulsory for you."[1]

It is therefore evident that Rasulullaah ﷺ performed the Taraweeh salaah in congregation at least twice or thrice in his lifetime. Imaam Ibn Taymiyya رحمه الله and Allaama Showkaani

1- Muslim – The Chapter concerning encouragement for performing the Taraweeh salaah.

ﷺ have both mentioned that a study of the Ahadeeth regarding Taraweeh reveals that Rasulullaah ﷺ never specified the number of Rakaahs for Taraweeh.

During the Period of Hadhrat Abu Bakr ﷺ

During this period, the Sahabah ﷺ meticulously performed the Taraweeh salaah individually or in small congregations.

During the Period of Hadhrat Umar ﷺ

During his Khilaafah, the second Khalifah Hadhrat Umar Faarooq ﷺ combined all the small congregations into one because the possibility of the Taraweeh salaah becoming Fardh no longer existed. With the approval of all the Sahabah ﷺ, twenty Rakaahs Taraweeh salaah was performed every night of Ramadhaan after the Isha salaah, followed by three Rakaahs Witr salaah.[1]

There are many people nowadays who perform the Taraweeh salaah with Jamaa'ah throughout Ramadhaan because it was carried out during the time of Hadhrat Umar ﷺ with the consent of all the Sahabah ﷺ. However, these people object to the number of Rakaahs. If they keep the following Hadith in mind, their objection will Inshaa Allaah be removed.

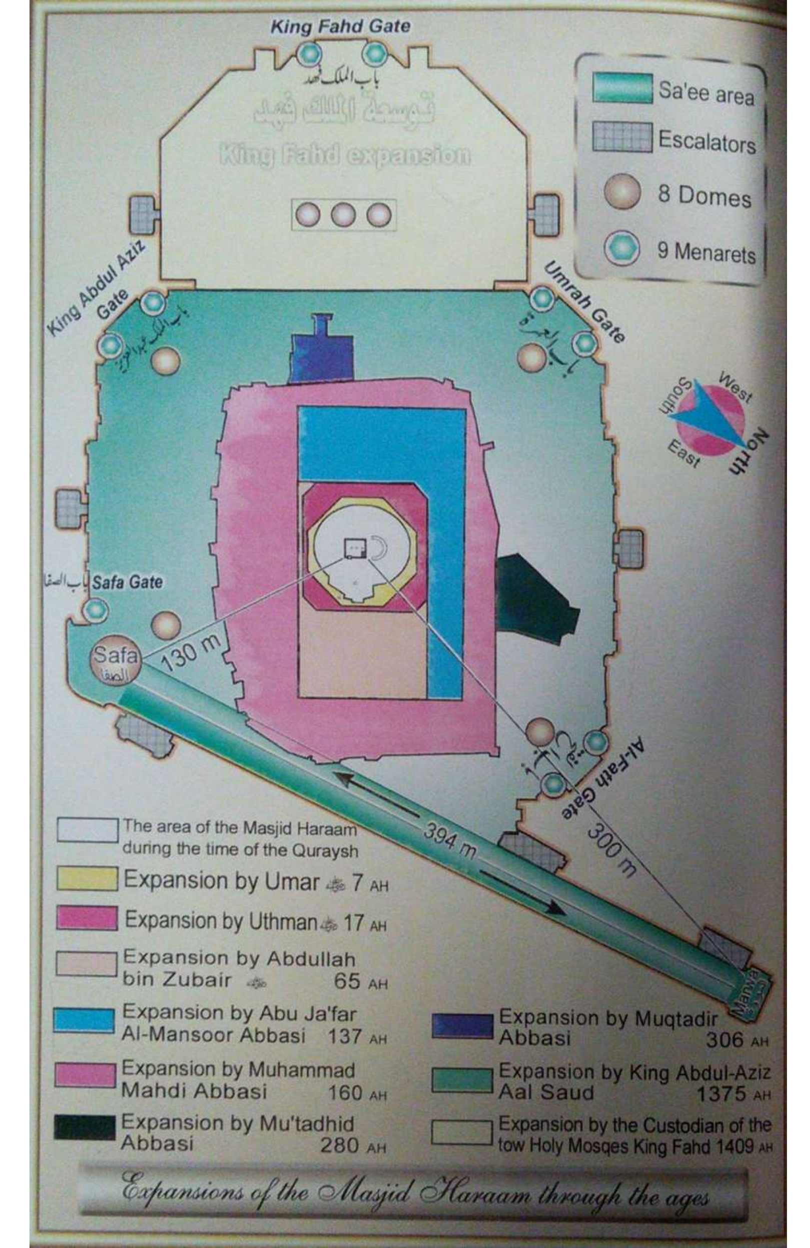
Rasulullaah ﷺ said, "I advise you fear Allaah, to listen and to obey (your leaders) even though your leader be an Abyssinian slave because those of you who live after me shall see great disputes. It is therefore compulsory for you to adhere to my practices and to the practices of the righteous and rightly guided successors (Khulafaa Raashideen). Hold fast to these practices and bite on them with your molars."[2]

1- Mu'atta Maalik, as quoted in Nasbur Ra'yah (Vol. Pg.).

2- Tirmidhi – Hadith 6272. The Hadith is classified Hasan Saheeh and even Albaani has verified its authenticity [see Mishkaat annotated by him (Vol.1 Pg.28)].

Model of Second Saudi Expansion

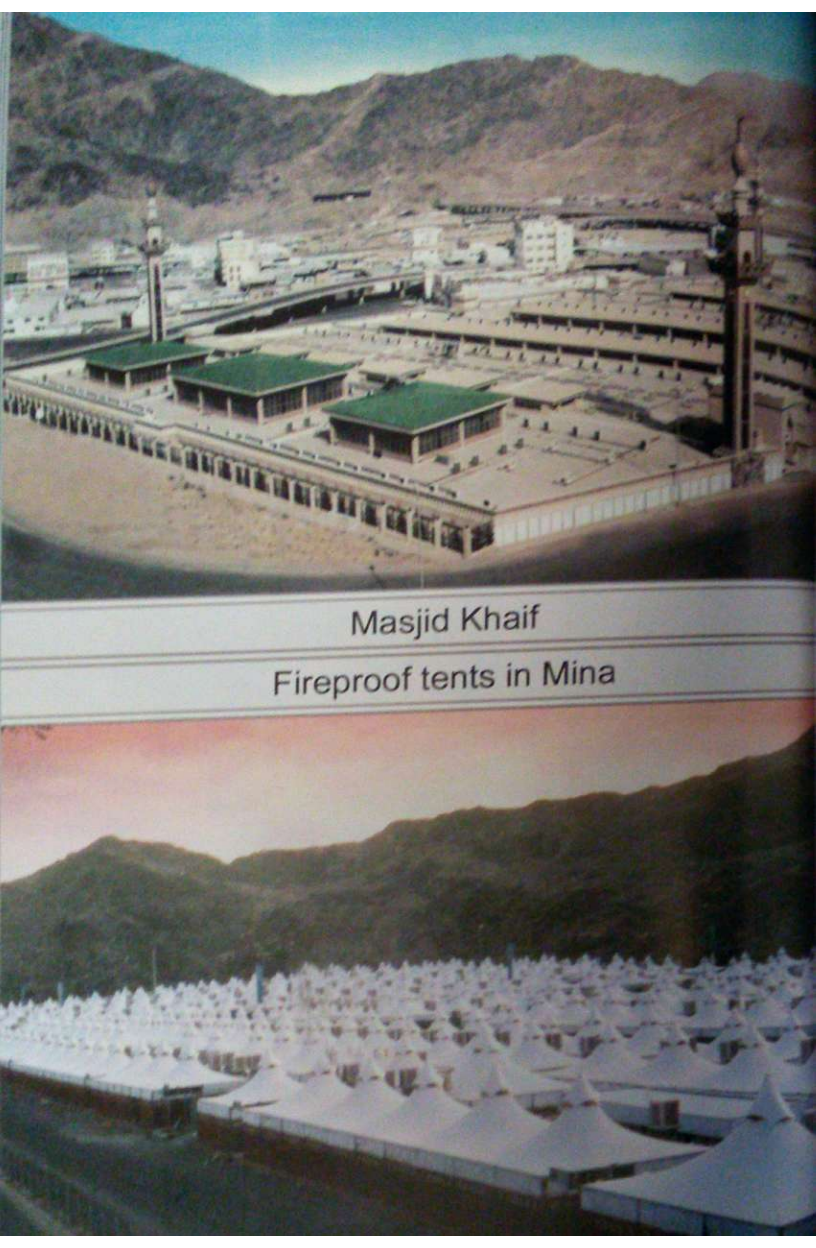
Dome and Minaret of Second Saudi Expansion



Expansions of the Masjid Haraam through the ages



The Courtyard surrounding the Masjid
رسم للساحات والمسجد الحرام
North
West
South
East
King Fahd Gate
باب الملك فهد
توسعة الملك فهد
King Fahd expansion
Umrah Gate
باب العمرة
Al-Fath Gate
باب الفتح
King Abdul Aziz Gate
Safa Gate
باب الصفا
WC
W.C. دورات المياه
The Courtyard Surrounding the Masjid
Wudhu & Toilet Facilities
Escalators



Masjid Khaif

Fireproof tents in Mina

In this Hadith, Rasulullaah ﷺ has emphasised to his Ummah that it is imperative for them to emulate his practices as well as the practices of the Khulafaa Raashideen. When Rasulullaah ﷺ has instructed the following of the practices of his Khulafaa, how can their practices be labelled as Bid'ah? How can one promote forsaking something that Rasulullaah ﷺ emphatically wanted done? How can there be scope to oppose something that the Sahabah ﷺ unanimously agreed upon?

This practice of the righteous Khalifah Hadhrat Umar ﷺ falls perfectly within the purport of this Hadith. Therefore one should to perform twenty Rakaahs Taraweeh salaah in congregation every night of Ramadhaan after the Isha salaah. This is then followed by the three Rakaahs of Witr salaah.

During the Period of Hadhrat Uthmaan ﷺ

The third righteous Khalifah Hadhrat Uthmaan ﷺ also continued the practice of twenty Rakaahs Taraweeh salaah in congregation, followed by the three Rakaahs of Witr salaah.[1]

During the Period of Hadhrat Ali ﷺ

The fourth righteous Khalifah Hadhrat Ali ﷺ also continued the practice of twenty Rakaahs Taraweeh salaah in congregation, followed by the three Rakaahs of Witr salaah.[2]

The Taraweeh salaah in the Masjid Haraam in Makkah

The famous book of Ahadeeth Jaami Tirmidhi states that according to the majority of scholars, the number of Rakaahs

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1- Sunan Kubra of Bayhaqi – Chapter concerning the number of Rakaahs during the nights of Ramadhaan.

2- Sunan Kubra of Bayhaqi – Chapter concerning the number of Rakaahs during the nights of Ramadhaan.

in the Taraweeh salaah is twenty, as reported from Hadhrat Umar ﷺ, Hadhrat Ali ﷺ and other Sahabah ﷺ. This is also the opinion of Hadhrat Sufyaan Thowri ﷺ and Hadhrat Abdullaah bin Mubaarak ﷺ. Hadhrat Imaam Shaafi'ee ﷺ says, "I have seen the learned scholars of Makkah perform twenty Rakaahs of Taraweeh salaah."[1]

In his famous book Kitaabul Umm (Vol.1 Pg.142), Imaam Shaafi'ee ﷺ says that twenty Rakaahs Taraweeh salaah is reported from Hadhrat Umar ﷺ and the learned scholars of Makkah also perform twenty Rakaahs Taraweeh salaah with three Rakaahs Witr.

In the third century A.H., the famous historian of Makkah Muhammad bin Is'haaq Faakihi documented that during the month of Ramadhaan it was the practice of the people of Makkah to sit for five periods of Tarweehah (rest periods between every four Rakaahs of the Taraweeh salaah. This denotes that they performed twenty Rakaahs of salaah.)[2]

It is therefore evident that twenty Rakaahs of Taraweeh salaah has been performed in the Masjid Haraam of Makkah for the past fourteen hundred years. Throughout this period, there has never been a single night when only eight Rakaahs have been performed.

Taraweeh salaah in the Masjidun Nabawi ﷺ

The renowned Saudi scholar and Mufassir Sheikh Atiyya Saalim ﷺ who was a Sheikhul Hadeeth, judge and lecturer in the Masjidun Nabawi ﷺ wrote a book in Arabic entitled "The history of the Taraweeh salaah in the Masjidun Nabawi

1- Tirmidhi.
2- Akhbaar Makkah by Faakihi (Vol.2 Pg.156,157).

ﷺ for more than a thousand years". In this book[1], he conclusively proves from historical evidence that twenty Rakaahs Taraweeh salaah has been performed in the Masjidun Nabawi ﷺ for the past fourteen centuries. He adds further that even after the establishment of the Saudi rule, both the Harams in Makkah and in Madinah have twenty Rakaahs of Taraweeh salaah with three Witr.[2]

The heart-rending and beautiful Taraweeh salaah in both the Harams is broadcast live throughout the world both on radio and television.

A fourteen century old practice

Twenty Rakaahs Taraweeh salaah is being performed from the first century of Islaam up to this fifteenth century.

Passing in Front of a worshipper inside the Masjid Haraam

The Saudi scholar Dr. Abdullaah bin Abdul Azeez Jibreen has written a booklet on this topic in which he quotes the verdicts of various scholars with their proofs. Hereunder follows a synopsis of his research[3]:

1. It is permissible to pass in front of a worshipper's Sutra (the Sutra is something placed in front of the place of Sajdah)
2. It is permissible to pass in front of the people following the Imaam while they are performing salaah behind the Imaam.

1- Pgs. 41-58.
2- Pg. 65.
3- The details can be sourced in his book entitled " حكم المرور بين يدي المصلي داخل المسجد الحرام ".

3. It is permissible for one to pass in front of the people performing salaah on the Mataaf while one is performing Tawaaf.
4. It is permissible to pass in front of the worshipper's place of Sajdah, which is roughly three-quarter's of a metre in front of him.
5. If a worshipper is performing salaah in the walkways and passageways of the Masjid, it is permissible to pass in front of him if one is entering or leaving the Masjid.
6. It is not permissible to pass between a Munfarid (someone performing salaah alone) or an Imaam and their places of Sajdah (the area measuring three-quarter's of a metre in front of them). This may be done only in dire circumstances, which is termed Idhtiraar in the Shari'ah.

The Hadith prohibiting people from passing in front of a worshipper applies to all Masaajid and does not exclude the Masjid Haraam and the Masjidun Nabawi ﷺ. Rasulullaah ﷺ said, "If a person knew the harm of passing in front of a worshipper, he would rather wait for forty (years, months or days) rather than passing in front of him."[1]

These details have been mentioned because too many people pass directly in front of worshippers inside the Masjid Haraam and the Masjidun Nabawi ﷺ, regarding this to be permissible whereas there is no justification for it.

The Masjid Haraam has been extended several times throughout the passage of history. Hereunder follows a table[2] that outlines the dates of the various expansions and the person who commissioned them.

1- Bukhaari – Hadith 501.
2- Al Arjul Miski Pgs.164,166 and Towsee'ah wa Imaaratill Haramain Sharifain (Vol.2 Pg.40).

No.	Commissioned by:	Date
1	Hadhrat Umar bin Khattaab	17 A.H. (639 A.D)
2	Hadhrat Uthmaan bin Affaan	26 A.H. (648 A.D)
3	Hadhrat Abdullaah bin Zubayr	65 A.H. (685 A.D)
4	Abu Ja'far Mansoor Abbaasi	137 A.H. (755 A.D)
5	Waleed bin Abdul Malik	137 A.H. (755 A.D)
6	Muhammad Mahdi Abbaasi	160 A.H. (777 A.D)
7	Mu'tadhid Abbaasi	284 A.H. (897 A.D)
8	Muqtadir Abbaasi	302 A.H. (918 A.D)
9	King Abdul Azeez	1375 A.H. (1955 A.D)
10	King Fahad bin Abdul Azeez	1409 A.H. (1988 A.D)

In the following pages we will discuss more in detail the expansions commissioned from the time of Hadhrat Umar until the time of Mahdi Abbaasi. Some extra light will also be shed on the construction work done by the Ottoman Turks and the first and second Saudi expansions because it is these efforts that will meet the eyes of anyone visiting the Haram in these times.

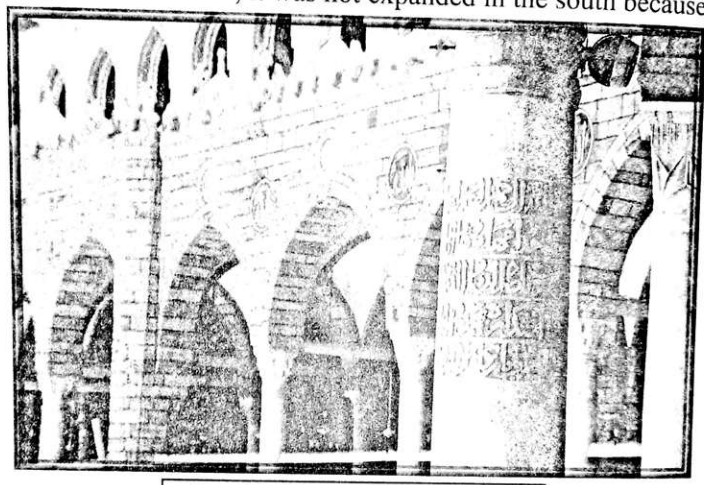
The Expansion Done by Hadhrat Umar

During the periods of both Rasulullaah and Hadhrat Abu Bakr, there were no walls around the Masjid Haraam, only houses. When a lack of space was felt during the period of Hadhrat Umar, he bought the properties in the immediate vicinity and included them within the Masjid Haraam. When some people refused to sell, Hadhrat Umar said to them, "It is you people who have come to settle close to the Ka'bah and not the Ka'bah that settled on your property." He then had the houses demolished and deposited the monies for the properties as a trust in the Ka'bah's treasures. When the owners realised that what Hadhrat Umar

رضي الله عنه did was for the benefit of the public, they collected their monies. During his period, Hadhrat Umar رضي الله عنه also had the walls around the Masjid Haraam built, doors put in place and the Mataaf levelled.[1]

The Expansion Done by Mahdi Abbaasi رحمة الله عليه

While Hadhrat Umar رضي الله عنه expanded the Masjid Haraam in the east, west and north, it was not expanded in the south because



An old pillar and a view of the Turkish construction

the Valley of Ibraheem lay there. It was the Abbaasi Khalifah Mahdi (passed away 169) who gave the instruction for the Masjid to be expanded in this direction so that the Ka'bah could be in the centre of the Masjid. When he summoned for his engineers, they reported to him that the task would be very gruelling and expensive because it entailed diverting the valley. It was on this occasion that Mahdi made the historical

1- Akhbaar Makkah by Faakihi (Vol.2 Pg.68). Mutheerul Ghiraam Pg. 142 and Shifaa'ul Ghiraam (Vol.1 Pg.224).

comment when he said, "The expansion plans must be completed even if it means using all the money in the state treasury." Seeing the determination of the Ameerul Mu'mineen, the engineers pressed on and the work was completed by the grace of Allaah.

The durability and perfection of this task can be assessed from that fact that the building from this expansion stood for eight hundred and ten years; from 169 A.H. (785 A.D) until 979 A.H. (1571 A.D). In fact, some of the pillars built then still stand today as part of the Turkish expansion. They bear historical inscriptions on them and some of them are actually carved out of a single block of marble.

The Turkish Renovation

When the building of the Madrasah Qaaytibaa'ee adjacent to the Masjid Haraam collapsed in 979 A.H. (1571), a hole was ripped in the eastern roof of the Masjid Haraam. It was then that Sultaan Sulaymaan Qaanooni gave the instruction for the Masjid Haraam to be rebuilt altogether. Construction work began in 980 A.H. (1572) and was completed during the reign of Sultaan Sulaymaan's son Sultaan Muraad in the year 984 A.H. (1576). The Masjid was rebuilt in all four directions and is standing to this day - 440 years later.[1] There was no significant expansion of the Masjid Haraam done during the construction.

Expansion of the Masjid Haraam During the Saudi Rule

In 1344 A.H. (1925) King Abdul Azeez issued the instruction that whatever repairs and renovations are needed for the Masjid Haraam should be undertaken and completed. The

1- Taareekhul Qaweem (Vol.4 Pg.533) and Qissatut Towsee'atil Kubra (Pg.195).

Mas'aa was then floored, a new roof was erected and the buildings on the Mataaf were demolished to make more room. Besides all of this, the king also gave due consideration to many other aspects of the building.

Nevertheless, no significant extensions were done since 302 A.H. (918 A.D) and the Masjid Haraam could accommodate a maximum of only fifty thousand worshippers. However, the number of people performing Hajj and Umrah increased dramatically because transport had become much easier and much more available. People could now travel by ship, by air, by bus, by car and by using various other modern means of transport. In addition to this, the Saudi government was stable and peace reigned in the region. It was therefore a matter of urgency to extend the Haram. King Abdul Azeez consequently expressed the intention to extend both the Masjid Haraam and the Masjidun Nabawi ﷺ in 1368 A.H. (1948). Preparations were already underway when the king passed away in 1373 A.H. (1953).

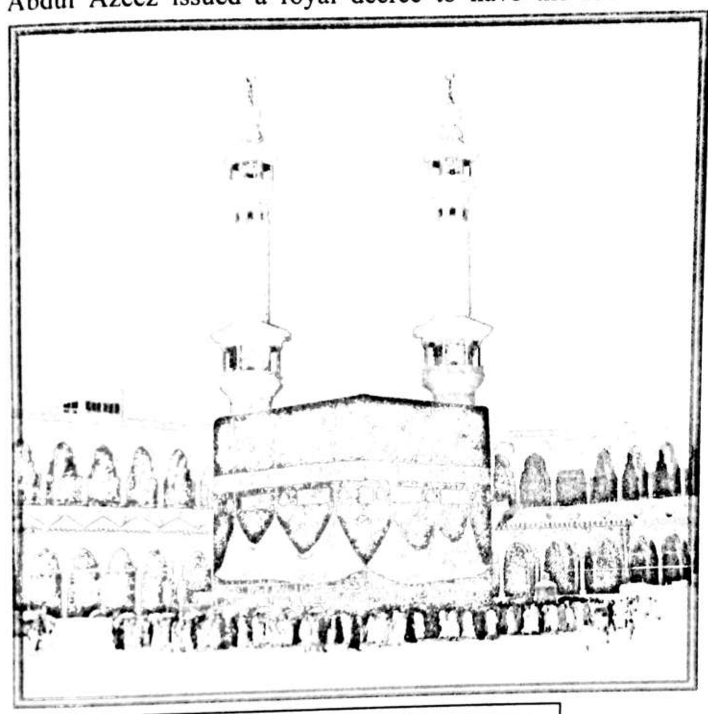
The First Saudi Expansion

The construction work began during the reign of King Abdul Azeez's son King Saud in the year 1375 A.H. (1953). In various phases, the work was eventually completed after twenty years at a cost of over 62 million Saudi Riyaals. More than fifty-five thousand labourers and professionals participated in the construction, which was contracted to the Bin Laden construction firm.[1]

1- Tatowwur Imaarah wa Towsee'atil Masjidil Haraam Pg. 91, Al Qaafila Shawwaal 1419 A.H. edition Pg.61.

Using the Roof for Salaah

After this expansion, Khaadimul Haramain King Fahad bin Abdul Azeez issued a royal decree to have the roof of the

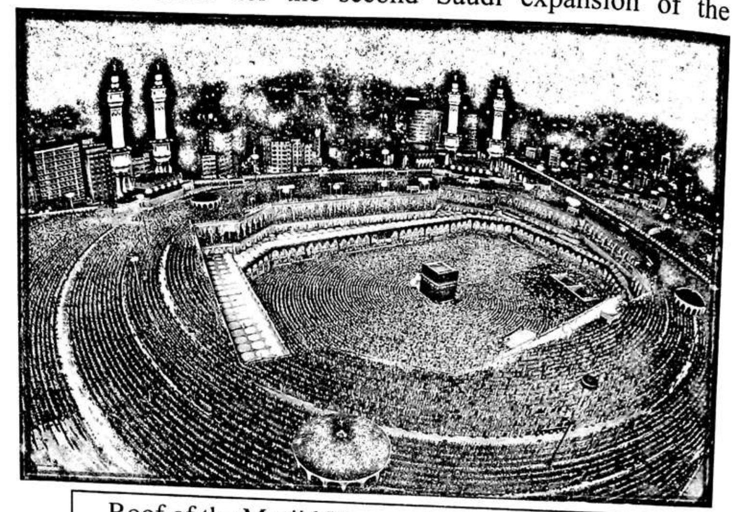


Ka'bah with a view of the Turkish and Saudi construction

Masjid Haraam prepared to be used for salaah. Facilities were then made for lighting, sound and water, together with the installation of escalators for access and the laying of a cool stone floor. Everything was completed in the year 1406 A.H. (1986) at an estimated cost of three million Saudi Riyaals. This allowed a total area of 42000 m^2 to become usable for salaah, accommodating an extra 105000 worshippers.

The Second Saudi Expansion

In Safar 1409 A.H. (1988) Fahad bin Abdul Azeez laid the foundation stone for the second Saudi expansion of the



Roof of the Masjid Haraam (a wonderful sight)

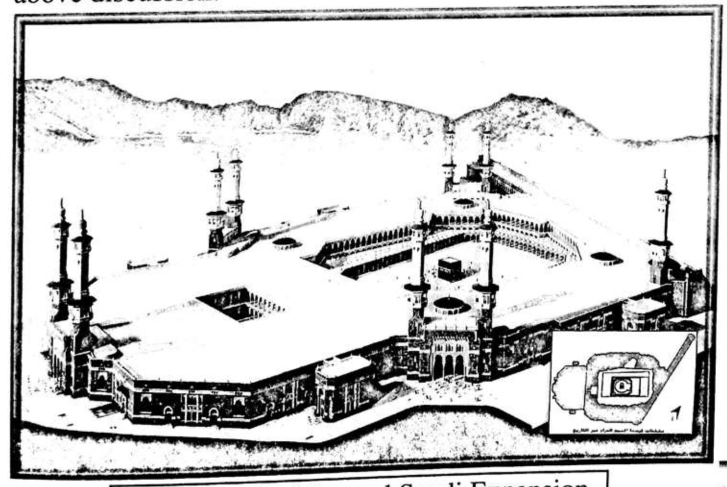
Masjid Haraam. This expansion was then completed in Dhul Qa'dah1413 A.H. (1993). As part of this project, a building was constructed in the area between the Umrah Door and Abdul Azeez Door. The building occupies and area of 19000 m^2 and includes four floors for salaah. These are the basement, the ground floor, the first floor and the roof. The roof has been planned in such a way that the maximum number of worshippers can be accommodated. The total area of these four levels is 76000 m^2 ($4x19000m^2$). The foundation of this building has been made strong enough to accommodate another floor if the need ever arises. This building has three domes, each dome covering an area of 225 m^2 ($15m^2x15m^2$) and rising 13m high.

Access to and from the basement as well as the first floor and the roof is facilitated by staircases and escalators. Each floor has 530 pillars that have air-conditioning units built in to them.

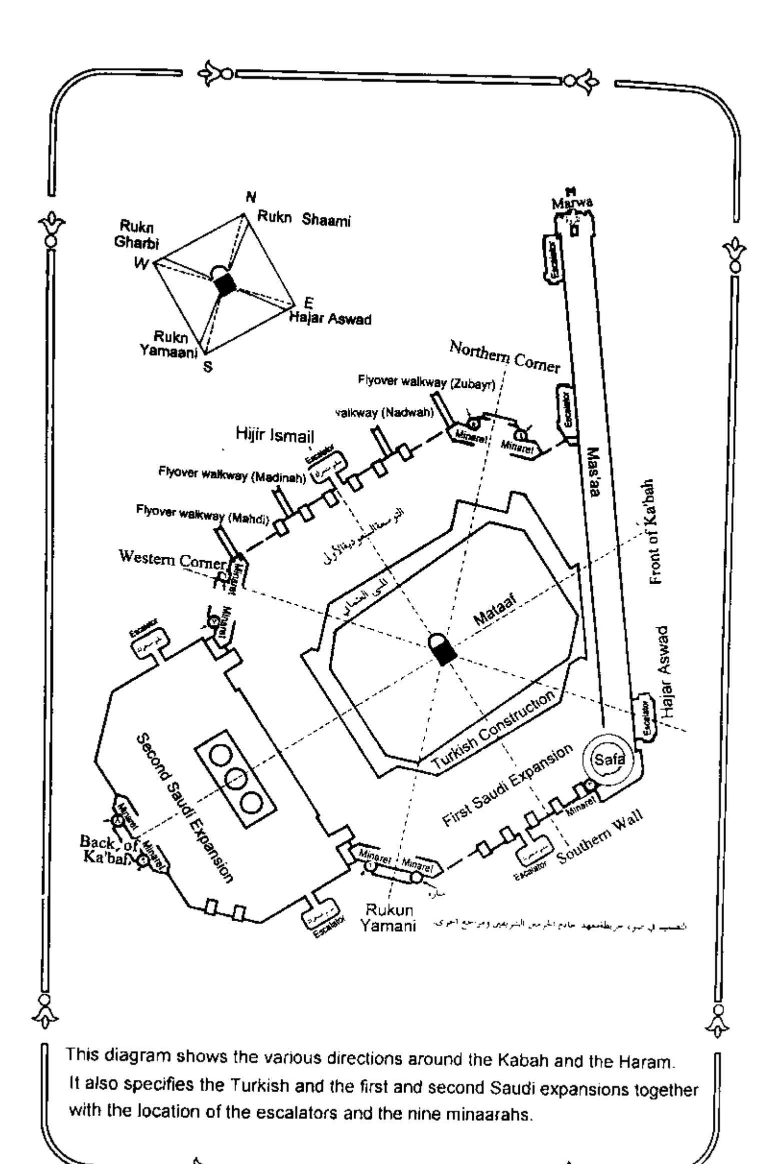


Foundation stone of the Second Saudi Expension

NOTE: This building erected in the second expansion actually has two basement floors. While the first is for salaah purposes, the second is reserved as a control centre for technical maintenance of the Masjid. Because public access to this floor is restricted, we have not mentioned it in the above discussion.



Scale model of Second Saudi Expansion



This diagram shows the various directions around the Kabah and the Haram. It also specifies the Turkish and the first and second Saudi expansions together with the location of the escalators and the nine minaarahs.

The Courtyard of the Masjid Haraam

According to the royal decree, a courtyard was established on all four sides of the Masjid Haraam. Cool white marble tiles have been laid on them and lines have also been engraved to mark the rows. Facilities for water and lighting have been seen to very remarkably, with wudhu and toilet facilities on each side.

Additional information about the courtyards:

The Courtyard East of the Mas'aa in Qushaashiya	The Courtyard in front of the Abdul Azeez Door	The Courtyard in the Direction of Shaam	Total area Covered by all the Courtyards	Number Of worshippers That Can Be Accomodated
46000 m^2	28000 m^2	14000 m^2	88000 m^2	220000

Important Information Concerning the Second Saudi Expansion:

Height of basement	4m
Height of ground floor	9.8m
Height of first floor	9.64m
Height of external wall	20.96m
Height of each Minaarah	89m
Number of doors	More than 95
Escalators in the vicinity of the Masjid	7

Area of the Masjid Haraam and the Numbers of worshippers it Accommodates:

No.	Details	Area	Total Area	No. of worship-pers	Total no. of worship-pers that can be accom-modated
1.	Before the first Saudi expansion, the Masjid comprised only of the Mataaf and the Turkish construction	29000 m^2	29000 m^2	150000 individuals before removing the buildings on the Mataaf	172000 individuals after removing the buildings on the Mataaf

2.	The first Saudi expansion (incl. basement, and first floor)	+ 131000 m²	= 160000 m²	+ 327000 individuals	= 399000 individuals
3.	First Saudi expansion in 1406 A.H. when the roof was prepared for worshippers	+ 42000 m²	= 202000 m²	+ 105000 individuals	= 504000 individuals
4.	Second Saudi expansion (incl. basement, first floor and roof)	+ 72000 m²	= 278000 m²	+ 190000 individuals	= 694000 individuals
5.	Area of Courtyards around the Masjid Haraam	+ 88000 m²	= 322000 m²	+ 220000 individuals	= 914000 individuals (during crowded times, more than a million people perform their salaah)

Doors of the Masjid Haraam

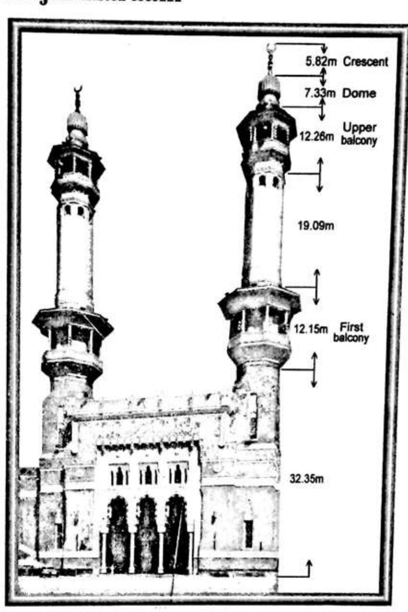
The Quraysh used to live in the vicinity of the Ka'bah around the Mataaf. There were alleyways around their houses for people to pass through and no wall existed between their houses and the Ka'bah. Being the first to expand the Masjid Haraam, Hadhrat Umar ﷺ also had walls erected around the Ka'bah and made doors in these walls. In the centuries that followed, the number of doors increased as the Masjid Haraam was expanded. Eventually after the second Saudi expansion, there were more than 95 doors. These include the doors to the basement, to the first floor, those leading to the escalators and those leading to the flyover walkways. The numbering of the doors starts with the King Abdul Azeez Door and ends with door number 95, which was the last put after the second Saudi expansion.[1]

1- Taareekhul Qaweem (Vol.4 Pg.421) and Qissatut Towsee'atil Kubra (Pg.387).

It should be noted that some doors were just recently added and are therefore not included in the count of doors. Amongst these is the door of the flyover walkway near the Banu Shaybah Door, which is located at the Mas'aa close to Marwah. By counting all these doors, the number exceeds 112.

The Minaarahs of the Masjid Haraam

The Masjid Haraam boasts nine Minaarahs. Eight of them adorn the four main entrances (The King Abdul Azeez Door, the Fatah Door, the Umrah Door and the King Fahad Door), while the ninth is situated at the door adjacent to Safa. Each Minaarah stands on a solid foundation that covers an area of $27m^2$ and each of them houses a circular staircase leading to their tops.[1]



Dimensions of the Masjid Haraam Minaarahs

Each Minaarah comprises of six portions, the heights of which are as follows:

The square foundation of each Minaarah	32.35m
The first balcony	12.15m

1- Towsee'ah wa Imaaratill Haramain Sharifain (Pg.52).

Section between the two balconies	19.09m
Second balcony	12.26m
Dome of the Minaarah	7.33m
Crescent on top	5.82m
Total height of Minaarah	89m

Escalators

During the reign of Khaadimul Haramain, seven escalators were installed to make access to and from the upper stories of the Haram easy. There is also an escalator leading down to the basement. The escalators are situated at the following locations:



Escalators in the Masjid Haraam

- Next to the Ajyaad Door
- Next to the Safa Door
- Near Marwah
- Near the Fatah Door
- In the Shaamiya area close to the Umrah Door
- North of the second expansion
- South of the second expansion

Each group of escalators comprise of four escalators and are housed in a building that covers an area of 375 m^2. Every

escalator can transport fifteen hundred people in an hour. Besides these escalators, there are also others that are located within the building of the Masjid Haraam.[1]

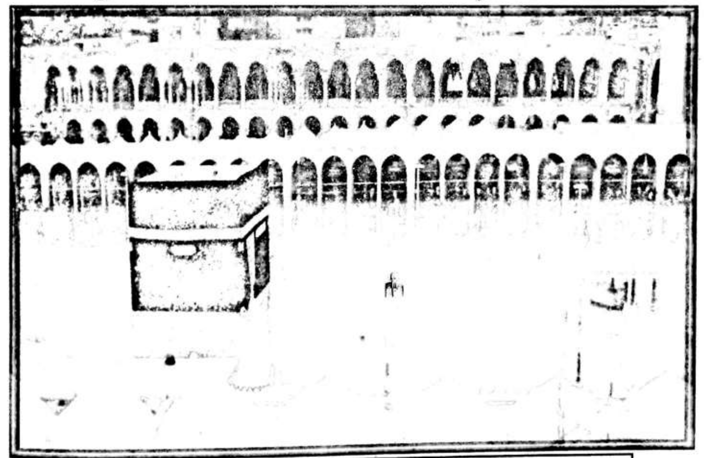
In addition to the escalators, there are also two public lifts near Safa and two lifts at each of the main entrances reserved for special use.

Air conditioning Plant

During the second expansion, a plant was set up to air condition the Masjid Haraam as well as the first floor of the Mas'aa. The plant is housed in a six story building and is located 600 metres from the Haram on the Ajyaad Road. The plant employs the latest technology to cool air and pump it through pipes into the lower basement of the Haram from where it is distributed through vents in the pillars.[1]

Wudhu and Toilet Facilities

Buildings have been erected on the courtyards on all sides of



Kabah and Mataaf flooded (an old picture)

1- Tatowwur Imaarah wa Towsee'atil Masjidil Haraam Pg.100, Al Ka'bahtul Mu'adhamah Pg.214.

the Haram to cater for wudhu and toilets facilities, with separate amenities for men and women. One such building is located in front of the Abdul Azeez Door. It comprises of two floors and is located below street level. It houses 690 toilets and 449 taps for wudhu. Another such building is located near Marwah, which also comprises of two floors. In total the wudhu and toilet facilities cover an area of 14000 m^2, all of which have been tiled with tiles of the finest quality. They are all also fitted with facilities to hang clothing and to bath in. The sum of all the toilets is 1440 and the taps for wudhu number 1091. besides these two buildings, there are also wudhu and toilet facilities on the north of the Masjid Haraam.[2]

Drainage

Because the Masjid Haraam is situated in a valley, it has always been subject to flooding and it is for this reason that Hadhrat Umar ﷺ and later Khulafaa have persistently made efforts to prevent this. Khaadimul Haramain King Fahad bin Abdul Azeez issued instructions for the development of a drainage system that would drain water from the entire area. Consequently, four metre high drains were dug underground to channel the water away.[3]

Road Tunnels

Because of the high volume of road traffic, a tunnel was dug in front of the King Abdul Azeez Door so that pedestrians could walk safely to and from the Masjid Haraam. This tunnel also alleviated the problem of crowding and of traffic

1- Qissatut Towsee'atil Kubra (Pg.363).
2- Qissatut Towsee'atil Kubra (Pg.342), Imaaratul Masaajid Pg.54.
3- Shifaa'ul Ghiraam (Vol.2 Pg.260), Qissatut Towsee'atil Kubra (Pg.342).

noise. The entire area outside the King Abdul Azeez Door can now be used for salaah purposes. This tunnel runs 1500m in length, beginning in the west from the Shubaykah bridge and ending at Mount Abu Qubais in the east. The covered area of the tunnel is 661m. The tunnel accommodates two roads, one for people coming from the west of Makkah and the other for people coming from the east of Makkah from places such as Mina, Muzdalifah and Arafaat. The tunnel also boasts parking bays where people can be dropped off. From here, they can use the escalators leading to the courtyard of the Haram so that they can perform salaah in the Masjid. The tunnel is well lit and vented and is also fitted with surveillance cameras as a safety precaution.

Mina

The word Mina means 'to flow'. It is so named because it is here that the blood of sacrificial animals flow during the days of Eidul Adhaa. Some scholars maintain that the Arabs usually name a place Mina when it is a venue for large gatherings. This place therefore deserves the name because large crowds gather here during the days of Hajj. Mina is situated between Makkah and Muzdalifah, seven kilometres east of the Masjid Haraam. Using the tunnels, it is a mere four kilometres away. People performing Hajj sleep overnight here on the 8th, 11th, 12th and some even on the 13 of Dhul Hijjah. With reference to this, Allaah says:

﴿ وَٱذْكُرُوا ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا ﴾

Carry out the Dhikr (remembrance) of Allaah during the limited days (10th, 11th, 12th and 13th of Dhul Hijjah). There shall be no sin on the person who chooses to hasten (to leave

Mina) during the two days (by leaving Mina on the 12th of Dhul Hijjah), nor will there be any sin on him who wishes to delay (by leaving Mina on the 13th of Dhul Hijjah). (Forgiveness shall be) for him who possesses Taqwa (throughout the Hajj journey). {Surah Baqarah, verse 203}

Mina is a place of gathering, falls within the perimeters of the Haram, is the site where Hadhrat Ibraheem ﷺ pelted the Shaytaan and where a ram was sent from Jannah to be sacrificed in place of Hadhrat Ismaa'eel ﷺ. Emulating the practice of Hadhrat Ibraheem ﷺ, Rasulullaah ﷺ also pelted stones at three places and sacrificed an animal. This is now practiced by all the people performing Hajj when they pelt the Jamaraat and slaughter an animal.

The Masjid Khayf is located in Mina. This Masjid marks a historic place where Rasulullaah ﷺ as well as many other Ambiyaa ﷺ performed salaah. Also in Mina is a mountain beside which the Ansaar of Madinah pledged their allegiance to Rasulullaah ﷺ when they took the Pledge of Aqabah. It was a result of this pledge that Islaam spread in Madinah and because of which Rasulullaah ﷺ migrated there. It was in Mina that Surah Nasr and Surah Mursalaat were revealed and where Rasulullaah ﷺ spent several nights during the farewell Hajj. After sacrificing his animals in Mina, Rasulullaah ﷺ said, "This is where I have slaughtered my animals but slaughtering can be carried out throughout Mina. You should therefore slaughter your animals at your tents."[1]

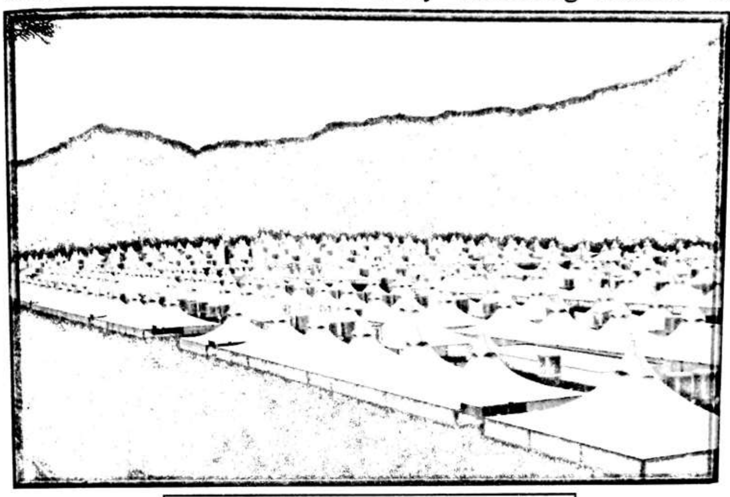
Progress made by the Saudi Government

The Saudi Government has served the people performing Hajj most remarkably by introducing various means to make

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1- Ibn Hishaam (Vol.1 Pg.431, 440), Akhbaar Makkah by Faakihi (Vol.4 Pg.246), Fat'hul Baari (Vol.8 Pg.734), Muslim – Hadith 1218, Fat'hul Qadeer (Vol.5 Pg.508) and Bukhaari – Hadith 1830.

their stay comfortable. Because Mina was becoming too small to accommodate the every increasing number of



Fireproof tents in Mina

Hujjaaj, the Saudi Government has cut some of the mountains and levelled uneven ground to make more room for tents. A highly efficient network of roads and bridges has been developed together with the provision of adequate quantities of filtered drinking water. Fireproof tents have been erected together with wudhu, toilet and bathing facilities. There are also dispensaries available short distances apart to provide free medication for Hujjaaj. Security police as well as traffic police are present and large notice boards mark the boundaries of Mina. Despite all of this, authorities are continuously striving to better the services available to the Hujjaaj.

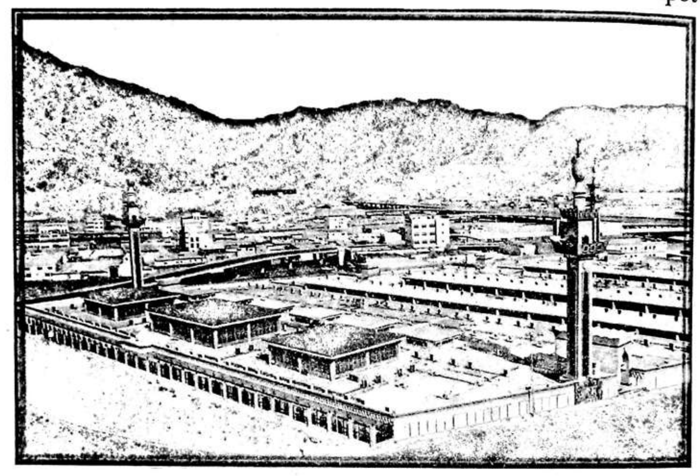
Pedestrian Roads

Tunnels have been excavated to shorten the distance from Makkah to Mina and the pedestrian roads outside the tunnels have also been shaded. In addition to this, facilities have also

been arranged for cold drinking water, for making wudhu and for toilets.

Masjid Khayf

This Masjid is located at the foot of a mountain in the south of Mina, close to the smallest Jamaraat. It was at this spot



Masjid Khaif

where Rasulullaah ﷺ and numerous other Ambiyaa عليهم السلام before him performed salaah. Hadhrat Yazeed bin Aswad رضي الله عنه says that when he performed Hajj with Rasulullaah ﷺ, it was at the Masjid Khayf that he performed the Fajr salaah with Rasulullaah ﷺ.[1]

Hadhrat Abdur Rahmaan bin Mu'aadh رضي الله عنه reports that when Rasulullaah ﷺ delivered a sermon in Mina, he instructed the Muhaajireen to set up camp in front of the Masjid Khayf and the Ansaar to set up camp behind it. The rest of the Muslims were to camp behind them.[2]

1- Tirmidhi – Hadith 219.
2- Abu Dawood – Hadith 1987.

It was at the site of this Masjid that Muslim Khulafaa and leaders stayed. It was as recent as 1407 A.H. (1987) that building and extension work was completed on the Masjid at a cost of (3 million and 15 000 000 Riyals) Saudi Riyaals. The Masjid has four Minaarahs and together with 1410 air-conditioning units, it also has over 1100 fans. Adjacent to the Masjid are over a thousand toilets and over three thousand taps for making wudhu.[1]

The Cave of Mursalaat

This cave derives its name from the fact that Rasulullaah ﷺ was here when Surah Mursalaat was revealed. Hadhrat Abdullaah bin Mas'ood رضي الله عنه reports, "We were with Rasulullaah ﷺ in a cave in Mina when Surah Mursalaat was revealed to him. When Rasulullaah ﷺ recited the Surah, I listened and memorised it as it left his lips."[2]

Allaama Faasi (passed away in 832 A.H.) says that this cave is famous from past times. It is located behind the Masjid Khayf on that side of a mountain that faces towards Yemen.[3] Modern historians say that the cave of Mursalaat is famously located on the mountain immediately beside the Masjid Khayf. It lies higher up the mountain in a southerly direction.[4]

The Jamaraat

Jamaraat is the plural of Jamarah, which means 'a small pebble'. There are three Jamaraat located here, the first one being referred to as the small Jamarah, the second one

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1- Muktaarus Sihaah, Taareekhul Qaweem (Vol.5 Pg.301-308) and Qissatut Towsee'atil Kubra (Pg.55).
2- Bukhaari – Hadith 1830.
3- Shifaa'ul Ghiraam (Vol.1 Pg.283), Al Arjul Miski Pg.75.
4- Ma'aalim Makkah Taareekhiyyah Pg.276.

referred to as the middle Jamarah and the third referred to as the big Jamarah. The term Rami Jamaraat refers to throwing pebbles at these Jamaraat.[1]

Pelting the Jamaraat is amongst the compulsory duties of Hajj and is an emulation of an act of Hadhrat Ibraheem عليه السلام. Allaah says in the Qur'aan:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ ﴾

There was certainly a sterling example for you in Ibraheem عليه السلام... {Surah Mumtahinah, verse 4}

Pelting the Jamaraat is also the instruction of Rasulullaah صلى الله عليه وسلم who did the same and then said, "Learn the injunctions of

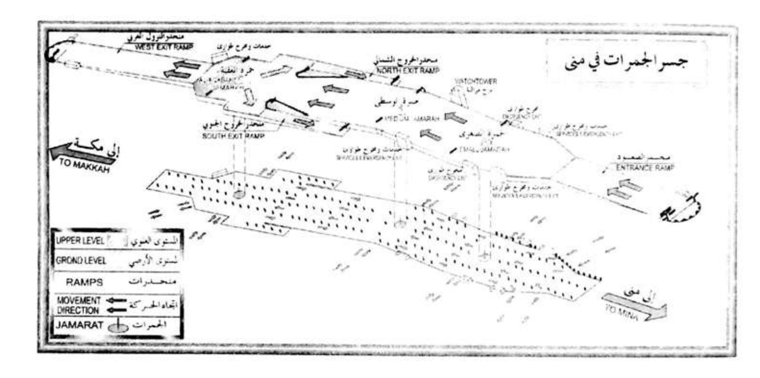


Diagram of Jamaraat Bridge and ground floor

Hajj from me." The act symbolises one's acknowledgement that Shaytaan is one's enemy and ought to be repulsed. Pelting the pillars symbolising Shaytaan degrading and humiliates him.

1- Qaamoosul Muheet.

Hadhrat Abdullaah bin Abbaas ﷺ reports that when Hadhrat Jibra'eel ؑ took Hadhrat Ibraheem ؑ along to show him what the rites of Hajj were, Shaytaan appeared at the location of the first Jamarah. Hadhrat Ibraheem ؑ threw seven pebbles at him and he made off. When he again appeared at the location of the second Jamarah, Hadhrat Ibraheem ؑ again threw seven pebbles at him.[1]

It was during midmorning on the 10th of Dhul Hijjah that Rasulullaah ﷺ pelted the Jamarah Aqabah. Thereafter on the 11th, 12th and 13th he pelted all three of them.[2]

Rasulullaah ﷺ mentioned that the purpose of pelting and making Sa'ee between Safa and Marwah is to remember Allaah.[3]

During his farewell Hajj, Rasulullaah ﷺ was standing between the Jamaraat on the 10th of Dhul Hijjah when he asked, "O people! What day is this?" The Sahabah ﷺ replied, "It is a sacred day." "Which city is this?" Rasulullaah ﷺ asked further. "It is a sacred city," came the reply. When Rasulullaah ﷺ then asked which month it was, they replied, "It is a sacred month." Rasulullaah ﷺ then said, "Your blood, your wealth, your honour and your lives are just as sacred to each other as this day, this city (Makkah) and this month." Rasulullaah ﷺ repeated this statement and then pointed towards the heavens saying, "O Allaah! Have I not conveyed the message? O Allaah! Have I not conveyed the message?" Rasulullaah ﷺ then addressed the people saying, "Those present here should pass on the message to those who

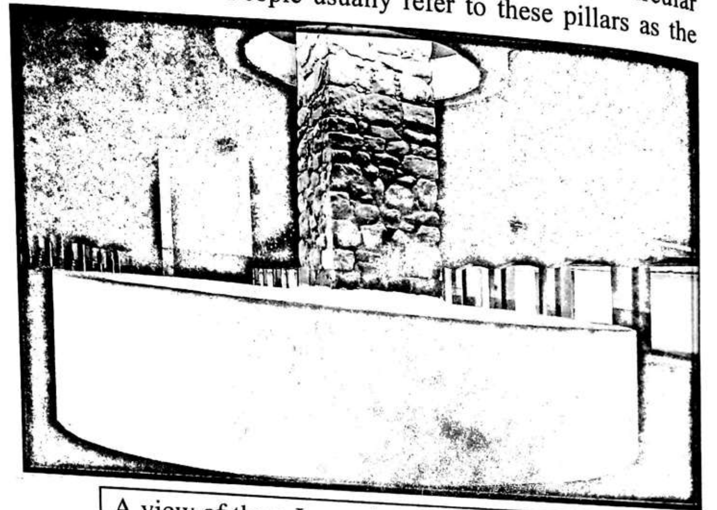
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1- Majma'uz Zawaa'id (Vol.3 Pg.259).
2- Tirmidhi – Hadith 894.
3- Tirmidhi – Hadith 902.

are not here. You people should never turn away from the Deen after me and start killing each other."[1]

The Stone Pillars

Each of the three Jamaraat are stone pillars with a low circular wall around them. People usually refer to these pillars as the Shaytaan whereas they only mark the spot where Shaytaan appeared before Hadhrat Ibraheem عليه السلام before the great Nabi عليه السلام pelted him. The low walls around the pillars were only built after the year 1292 A.H. for the purpose of keeping the area vacant during crowded times. It also serves the purpose of collecting all the stones in one place so that they do not spread out and cause harm to the people.



A view of the a Jamarah from the ground floor

It is worth noting that the large Jamarah has only a semi-circular wall around it because it was located against a hill and pelting could be done from only one side. When the hill

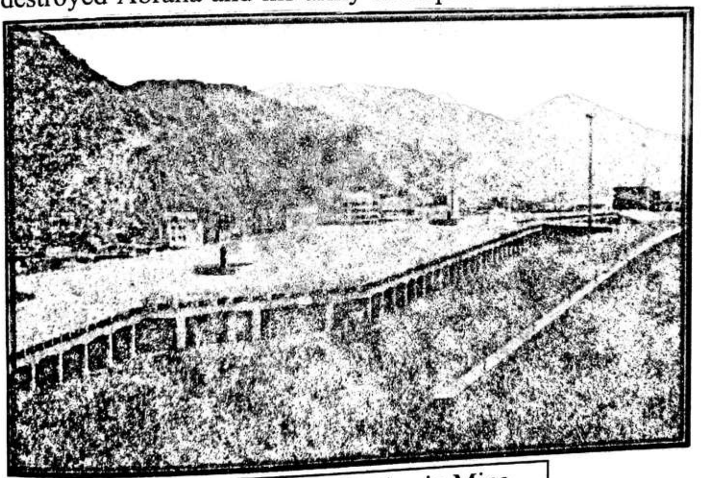
1- Bukhaari – Hadith 1739 and 1742.

was demolished to make way for a road, the wall was left as is so that pelting could take place as it always had been. Those with an interest in historical facts should note that the height of the hill that was flattened for the construction of the road was a hundred metres high.

For the convenience of the ever-increasing number of Hujjaaj, a bridge was built over the Jamaraat in the year 1383 A.H. from which pelting can also be done. In the interests of the Hujjaaj, this bridge has been widened several times in both directions. It should also be noted that the distance between the last and middle Jamaraat is 247m, while the distance between the first and second is 200m.

Waadi Muhassar

It was at a place between Mina and Muzdalifah where Allaah destroyed Abraha and his army of elephants. This incident is



The Jamaraat Bridge in Mina

mentioned in the Surah Feel. It is Sunnah for Hujjaaj to walk briskly pass this area as Rasulullaah ﷺ did. The Hadith is

reported by Hadhrat Jaabir ﷺ which states that Rasulullaah ﷺ walked briskly by Waadi Muhassar.[1] Explaining the reason for this, Allaama Ibn Qayyim رحمه الله says that it was the habit of Rasulullaah ﷺ to briskly pass by any area where Allaah's punishment had come. Another reason is that this was the area where the Arabs used to gather during the Period of Ignorance to laud the achievements of their forefathers. The Shari'ah therefore wishes to oppose the practices of ignorance by hastening pass the area.[2]

Passing through Waadi Muhassar, Hadhrat Umar ﷺ referred to this when he recited the following couplet:

اليك تعدو قلقا وضينها   مخالفا دين النصارى دينها

At the boundaries of Waadi Muhassar are large signboards informing people that although this area is part of the Haram it is not a place to be honoured.

The Army of Elephants

Abraha was sent by the king of Abyssinia as governor of Yemen. When Abraha (a Christian) saw that the Arab tribes made pilgrimage to the Ka'bah, he built a church in the capital San'aa with the intention of forcing people to come there instead. However, his punishment was near at hand for equating his church with the Ka'bah. In the meantime, a man from the Banu Kinaana tribe remarked that Abraha's church was no more than a toilet and then proceeded to smear excreta on it. This threw Abraha into a towering rage and he made the fatal error of deciding to march with his army to the Ka'bah to demolish it.

He then proceeded to march with an army that included many elephants. When the army reached Waadi Muhassar, the

1- Muslim – Hadith 1218.
2- Zaadul Ma'aad (Vol.1 Pg.274).

largest of the elephants sat down and refused to move further. The more it was pulled towards the Ka'bah, the more it moved backwards. Strangely enough, when it was turned in any other direction (away from the Ka'bah), it ran in that direction. It was while they were here that Allaah sent little birds with pebbles in their beaks. As they flew over the army, the birds released their stones, which devastated the army, causing all they struck to fall down dead. Some of them collapsed just witnessing the sight and they then made off back to San'aa. Abraha's fate was much worse. As he proceeded back to San'aa, his flesh started wasting away and rotting. By the time he reached San'aa, his fingers had already fallen off and his body was no more than a skeleton. It was there that his heart eventually collapsed and he died. This incident took place shortly before the blessed birth of Rasulullaah ﷺ in the year 571 A.D. Referring to the episode, Allaah says:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ۝ ﴾

Have you not seen how your Rabb dealt with the people of the elephants? Did He not lay their plans to waste and send against them flights of birds who pelted them with clay pebbles, making them look (destroyed) like eaten fodder? {Surah Feel}

Muzdalifah

Muzdalifah is located between Arafaat and Mina and is so named because it is a place where the Hujjaaj reach in the darkness of the night. It may also derive its name from the fact that the Hujjaaj all leave the area at the same time or because after leaving Jannah, it was here that Hadhrat Aadam عليه السلام and Hadhrat Hawwa عليها السلام drew close to each other. Muzdalifah stretches from Waadi Muhassar to the

Ma'zamayn (two mountains that face each other). Muzdalifah is four kilometres long and covers an area of 12.25km².

There are large signboards marking the boundaries of Muzdalifah and its geographic location is 21؛ 23' 00" N latitude while the longitude is 39؛ 54' 22" E. Muzdalifah is referred to as the Mash'ar and is part of the Haram. Referring to Muzdalifah in the Qur'aan, Allaah says:

﴿ فَإِذَآ أَفَضۡتُم مِّنۡ عَرَفَٰتٖ فَٱذۡكُرُواْ ٱللَّهَ عِندَ ٱلۡمَشۡعَرِ ٱلۡحَرَامِۖ ﴾

When you leave Arafaat, then remember Allaah at the Mash'arul Haraam ("The Sacred Monument"- referring to Muzdalifa, according to Hadhrat Abdullaah bin Umar ﷺ). {Surah Baqarah, verse 198}[1]

During the farewell Hajj, Rasulullaah ﷺ performed the Maghrib and Isha salaahs together at Muzdalifah[2]. Rasulullaah ﷺ stayed at the spot where the Masjid is presently located, towards the side of the Qibla. From there, Rasulullaah ﷺ said, "Although I am staying here, you may stay anywhere throughout Muzdalifah."[3]

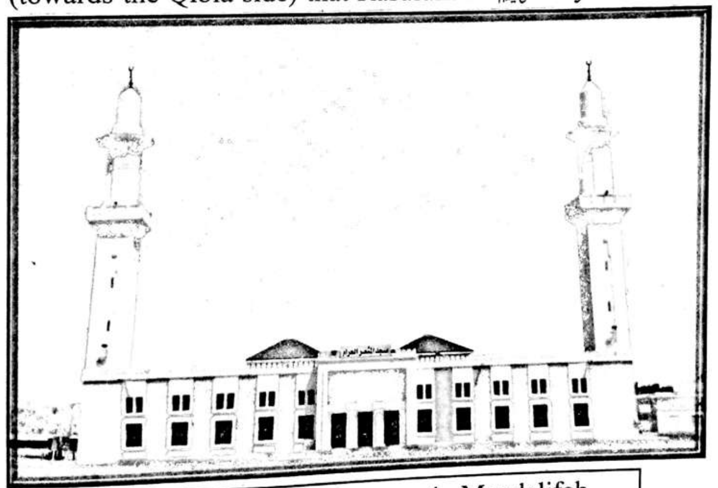
Emulating the practice of Rasulullaah ﷺ, Hujjaaj leave Arafaat after sunset to head for Muzdalifah, where they perform the Maghrib and Isha salaahs together during the time of Isha. Their salaah is abridged (Qasr). Although one Adhaan is called out for both salaahs, different Iqaamahs are called out for each salaah. Importance should be given to making du'aa here and it is after the Fajr salaah that the Hujjaaj leave Muzdalifah for Mina. Although pebbles for pelting the Jamaraat may be collected from anywhere, they should best be collected in Muzdalifah.

1- Tafseer Ibn Katheer (Vol.1 Pg.352), Akhbaar Makkah by Faakihi – Hadith 12699.
2- Bukhaari – Hadith 1674.
3- Muslims – Hadith 1218.

For the convenience of the Hujjaaj, Masjid Mash'arul Haraam has been built in Muzdalifah and much of the land has been levelled and toilet and wudhu facilities have been provided. Taps with clean drinking water have been conveniently placed, separate toilet facilities for men and women have been built and several dispensaries have also been opened. The roads have also been widened and several other amenities are also planned for the convenience of the Hujjaaj.[1]

Masjid Mash'arul Haraam

This Masjid is located on Road 5 and it is at this location (towards the Qibla side) that Rasulullaah ﷺ stayed when he



Masjid Mash'arul Haraam in Muzdalifah

was at Muzdalifah. Although a Masjid was erected here to mark the spot, the Saudi government rebuilt and extended the Masjid at a cost of five million Saudi Riyaals. The length of

1- Majillatul Buhooth Number 45 Pg.16, Qissatut Towsee'atil Kubra (Pg.47).

the Masjid from east to west is 90m while the width is 56m. The total area is therefore 5040m^2 with a capacity to accommodate more than twelve thousand worshippers. Each of the two Minaarahs rise 32m high and apart from the wall in the direction of the Qibla, there are doors on all sides. There are separate wudhu and toilet facilities for men and women. While the Masjid lies 5km away from Masjid Khayf, it is 7km away from Masjid Namirah.[1]

The Plain of Arafaat

The meaning of the word 'Arafah' is 'to know'. After being separated from each other, it was at Arafaat that Hadhrat Aadam عليه السلام and Hadhrat Hawwa عليها السلام met and knew who each other was. It is for this reason that the place is called Arafaat. According to Hadhrat Abdullaah bin Abbaas رضي الله عنهما, another reason for the name is that after teaching Hadhrat Ibraheem عليه السلام the rites of Hajj, it was here that Hadhrat Jibra'eel عليه السلام asked, "Do you now know them?" Hadhrat Ibraheem عليه السلام informed him that he did. Yet another opinion has it that the place derives its name from the fact that it is here that people admit their sins and beg forgiveness from Allaah (in this case, the root word from which the name 'Arafaat' is derived is إعتراف (I'tiraaf), which means 'to admit').

It should be noted that one's presence at Arafaat is the fundamental pillar of the Hajj. It is here that the Hujjaaj make du'aa and beg forgiveness from Allaah.

A narration from Hadhrat Ummu Salamah رضي الله عنها states that on the day of Arafaat (9th of Dhul Hijjah), Allaah descends to the

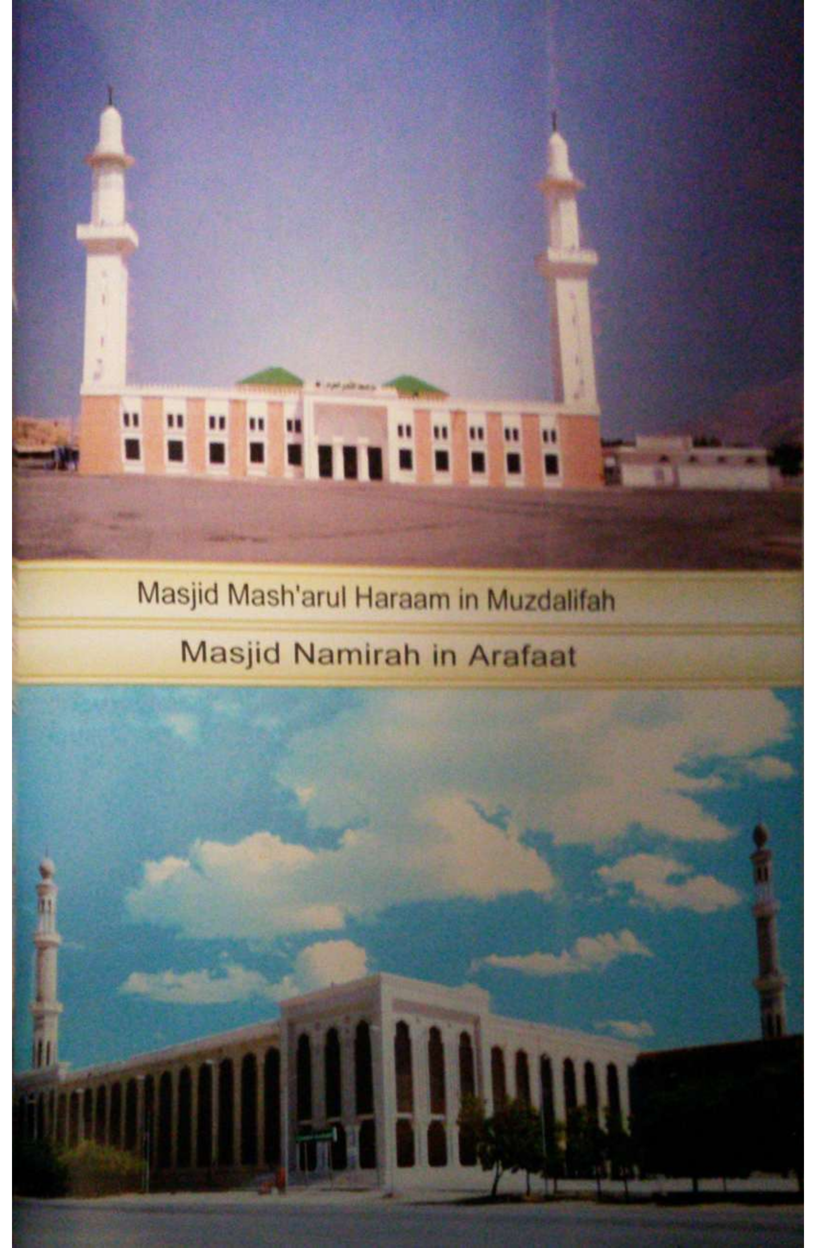
1- Taareekul Qaweem (Vol.1 Pg.65), Majillatul Buhooth Number 45 Pg.101, Qissatut Towsee'atil Kubra (Pg.52).



جسر الجمرات في منى
منحدر النزول الغربي
WEST EXIT RAMP
خدمات ومخرج طوارئ
منحدر الخروج الشمالي
NORTH EXIT RAMP
جمرة العقبة
AL-AQABAH JAMARAH
WATCHTOWER
برج مراقبة
الجمرة الوسطى
MEDIUM JAMARAH
مخرج طوارئ
EMERGENCY EXIT
خدمات ومخرج طوارئ
SERVICES & EMERGENCY EXIT
الجمرة الصغرى
SMALL JAMARAH
منحدر الخروج الجنوبي
SOUTH EXIT RAMP
خدمات ومخرج طوارئ
SERVICES & EMERGENCY EXIT
منحدر الصعود
ENTRANCE RAMP
مخرج طوارئ
EMERGENCY EXIT
خدمات ومخرج طوارئ
SERVICES & EMERGENCY EXIT
إلى مكة
TO MAKKAH
إلى منى
TO MINA
UPPER LEVEL المستوى العلوي
GROND LEVEL المستوى الأرضي
RAMPS منحدرات
MOVEMENT DIRECTION اتجاه الحركة
JAMARAT الجمرات
Diagram of Jamaraat
Bridge and ground floor
Keterangan gambar
jembatan jumrah
رسم للدور الأرضي
والجسر العلوي للجمرات بمنى

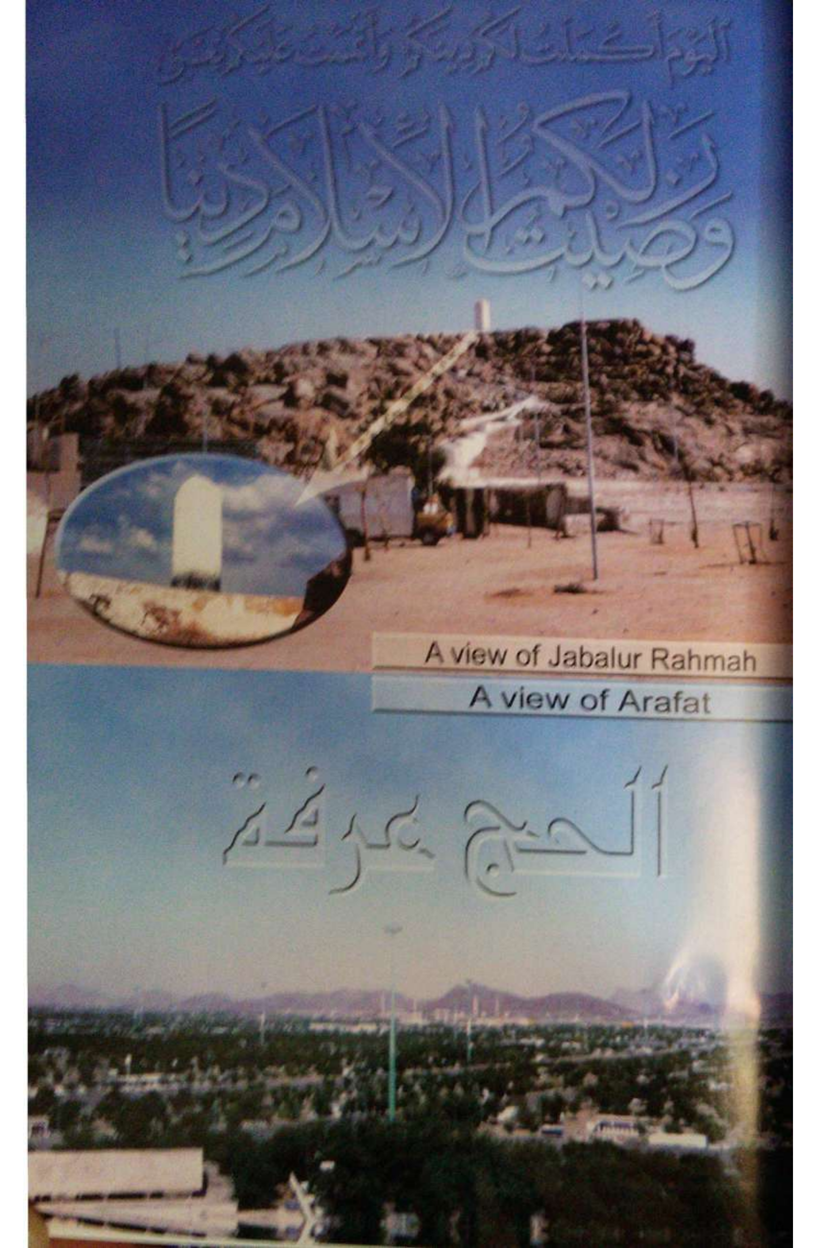
A view of a Jamarah from the ground floor

The Jamarat Bridge in Mina



Masjid Mash'arul Haraam in Muzdalifah

Masjid Namirah in Arafaat


اليوم أكملت لكم دينكم وأتممت عليكم نعمتي
ورضيت لكم الإسلام دينا
A view of Jabalur Rahmah
A view of Arafat
الحج عرفة

first heaven and says to the angels, "These people are in a dishevelled state and are seeking my pleasure. O people on Arafaat! I have forgiven all your sins."

On the day of Arafaat Rasulullaah ﷺ recited the following du'aa in abundance:

لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Arafaat is a sacred place but situated outside the boundaries of the Haram. It lies 22km away from the Masjid Haraam with a latitude of 21° 19' 49" N and 21° 22' 32" N and a longitude of 39° 57' 21" E and 39° 49' 39" E. It covers an area of 104 km^2 and there are large signboards marking its boundaries.

The Hujjaaj gather on Arafaat on the 9th of Dhul Hijjah where they perform the Zuhr and Asr salaahs both in the time of Zuhr behind the Imaam of Hajj. Here the Hujjaaj devote the time to du'aa and it is here that the essence of the Hajj lies. Rasulullaah ﷺ said, "Hajj is Arafaat." Rasulullaah ﷺ also added that Hujjaaj are allowed to stay anywhere in Arafaat. The Qur'aan also mentions Arafaat in the verse:

﴿ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ.... ﴾

When you leave Arafaat... {Surah Baqarah, verse 198}

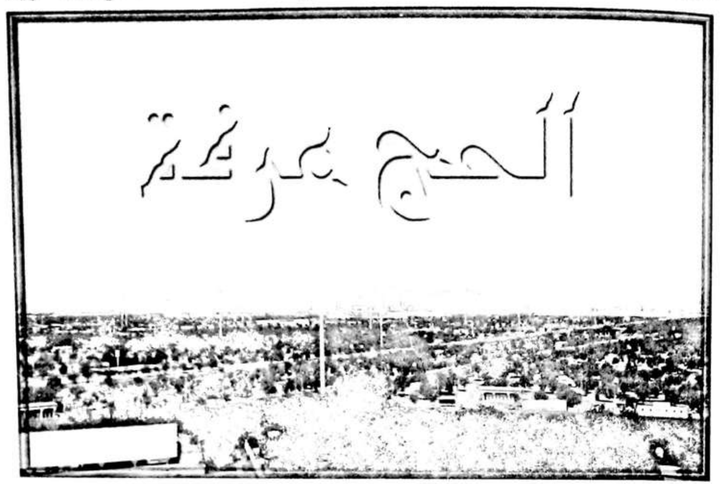
According to a narration of Hadhrat Umar رضي الله عنه, it was also on the plain of Arafaat that Allaah revealed the verse:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

Today I have perfected your Deen for you, completed My bounty upon you and chosen Islaam as your Deen. {Surah Maa'idah, verse 3}[1]

1 Bukhaari – Hadith 4407.

It is at Arafaat that the famous hill called Jabalur Rahmah ('the Hill of Mercy') is located. It was here that Rasulullaah ﷺ camped and made special du'aas to Allaah. The Saudi



A view of Arafaat

government have done much at Arafaat to ensure the comfort of the Hujjaaj. There is an efficient network of wide roads, ample lighting, dispensaries and plenty toilet and water facilities. The roads linking Arafaat to Muzdalifah are also very wide. In 1414 A.H. sprinklers that shower the air with a fine mist had been installed in the vicinity of Masjid Namirah and Jabalur Rahmah. They fill the air with 140 cubic litres of water every hour, making the atmosphere cool and pleasant. Approximately a hundred thousand trees have been planted on Arafaat to create shade and a pleasant environment for the Hujjaaj.[1]

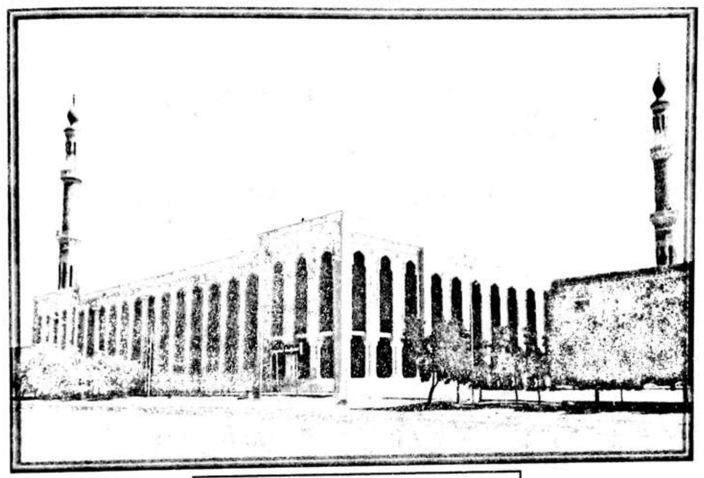
The Masjid Namirah

This Masjid is located on the plain of Arafaat and derives its name from a little mountain to its west that bears the name

1- Qissatut Towsee'atil Kubra (Pg.50).

Namirah. When Nabi ﷺ he was at Arafaat, he camped here. After midday he delivered a sermon at Waadi Urnah nearby, after which he led the salaah. He went to some boulders at Jabalur Rahmah, where he engaged in du'aa right until sunset. It was then after sunset that he left for Muzdalifah.[1]

In the second century of Islaam, a Masjid was built at the spot where Rasulullaah ﷺ delivered the sermon and led the



Masjid Namirah

salaah. Because Waadi Urna where Rasulullaah ﷺ delivered the sermon is outside the boundaries of Arafaat, that section of the Masjid is naturally also outside the boundaries. When the Masjid was extended afterwards, it then became divided into to sections; the front section which was the location of the original Masjid being outside Arafaat and the back section being within the boundaries. After renovations, signboards were erected inside the Masjid to inform people about this matter so that after performing their Zuhr and Asr

1- Muslim - Hadith 1218.

salaahs in congregation, they could either move to the back of the Masjid or outside to spend the rest of their time in Arafaat. Should any person spend all his time from midday to sunset in the front section of the Masjid, his stay at Arafaat will be invalid and his Hajj will therefore be incomplete. This Masjid is located on the western part of Arafaat and its geographical location is 21° 21' 00" N latitude and 39° 58' 03" E longitude.

Extensions to the Masjid Namirah

The Masjid Namirah was rebuilt and extended by the Saudi government at a cost of 3.7 million Saudi Riyaals. Its length from east to west is 340m and its width is 240m. the Masjid covers a total area of 110000m^2, the back section occupying 28800 m^2 over its two floor space. This section has a length of 120m. The back section also has a shading that spans an area of 8000 m^2. The Masjid can accommodate 350000 worshippers and boasts six minaarahs, each rising to a height of a towering 60m. It also has three large domes and ten main entrances. When all the subsidiary entrances are counted, they total a staggering 64. There are 700 air conditioning units in the Masjid and the adjacent hall houses equipment that allows the sermon, the salaah and the atmosphere to be broadcast directly on television and radio. Also adjacent to the Masjid are over a thousand bathrooms, fifteen thousand taps for wudhu and two large reservoirs with a capacity of 4500 cubic litres of water.[1]

Masjidus Sakhrah

This Masjid is located on the right foot of Jabalur Rahmah. It lies on a slope and is above ground level. It is surrounded by

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1- Taareekul Qaweem (Vol.4 Pg.325-341), Ma'aalim Makkah Taareekhiyyah Pg. 310, Majillatul Buhooth Number 37 Pgs.73,74, Shifaa'ul Ghiraam (Vol.1 Pg.305), Qissatut Towsee'atil Kubra (Pg.51).

a low wall that encloses the boulders near which Rasulullaah ﷺ seated his camel Qaswa and then proceeded to make du'aa. Hadhrat Jaabir ؓ says, "After leading the Zuhr and Asr salaahs, Rasulullaah ﷺ led his camel to the place he was to stay. Facing the back of the camel towards the boulders, Rasulullaah ﷺ left the path in front vacant for people to pass and then faced towards the Qibla. He then engaged in du'aa until sunset."[1]

It was at this spot that Allaah revealed the verse:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

Today I have perfected your Deen for you, completed My bounty upon you and chosen Islaam as your Deen. {Surah Maa'idah, verse 3}

To commemorate this spot, a walled enclosure has been built. The wall facing Qibla measures 13.3m, the side walls are both 8m and the back wall is semi-circular.[2]

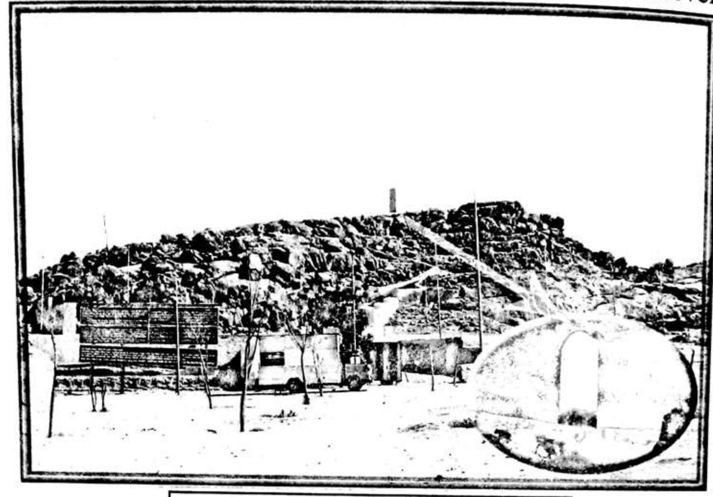
In his book, Sheikh Bakr Abu Zaid says that the Masjidus Sakhrah is a walled enclosure situated on a level outcrop on the right of the mountain. This is on the southern end of the mountain and its walls are approximately half a metre high[3].

Jabalur Rahmah

Jabalur Rahmah is a famous little mountain in Arafaat that is also known as Ilaal, Naabit or Qurayn. It is located on the west of Arafaat, between Road 17 and Road 8. It is a solid rock mountain and its geographical location is 21؛ 21' 02" N latitude and 39؛ 69' 05" E longitude. It is approximately 1.5km from Masjid Namirah and 168 steps have been made

1- Muslim – Hadith 1218.
2- Taareekul Qaweem (Vol.5 Pg.341).
3- Jabal Ilaal bi Arafaat Pgs. 15,16.

to climb to the top. The top of the mountain is wide and level.



A view of Jabalur Rahmah

There is a 57cm high rim around the mountain with a 40cm high ridge that drops to 8m on one side. There is an eight metre high pillar built on top of the Jabalur Rahmah to make it distinguishable from a distance. The Masjidus Sakhrah is at the foot of Jabalur Rahmah and the canal of Zubaydah runs close by. In the vicinity are 4m high sprinklers that spray a fine mist in the air, thus reducing the intensity of the heat and making the atmosphere more pleasant. Here are a few additional facts about the Jabalur Rahmah[1]:

Height above the ground	65m
Height above sea level	372m
Length on the southern side	170m
Length on the northern side	200m
Length on the western side	100m
Length on the eastern side	170m
Total area	$640m^2$

1- Taareekul Qaweem (Vol.5 Pg.336-349), Ma'aalim Makkah Taareekhiyyah Pg. 31, Jabal Ilaal bi Arafaat Pgs. 13,16, Majillatul Buhooth Number 37 Pgs.77.

Waadi Urana

This is one of the valleys of Makkah situated in front of the Masjid Namirah. It is located outside Arafaat and also outside the Haram, making it part of the Hil. It was here that the historical sermon was delivered during Rasulullaah ﷺ's farewell Hajj. This gives the valley a special significance. Hereunder follows and excerpt from this sermon:

"O people! Your blood and your wealth are just as sacred to each other as this day (9th Dhul Hijjah), this month (Dhul Hijjah) and this city (Makkah). Remember that every facet of the Period of Ignorance is beneath my foot. I have forgiven all the blood spilled during that time, the first being that of a member of the Rabee'ah bin Haarith tribe. He was just a suckling child with the Banu Sa'd tribe when members of the Banu Hudhayl tribe killed him. I have also written off all the interest owed during the Period of Ignorance, the first being that owed to my family member Abbaas bin Abdul Muttalib. O people! Fear Allaah concerning your women because you have taken them as trusts, making their chastity and honour lawful for you with the name of Allaah. They owe it to you not to allow in their presence anyone whom you disapprove of. Should they perpetrate such an act, you may reprimand them appropriately. At the same time, you owe it to them to provide them with food, drink and clothing to the best of your means. I leave with you the Book of Allaah. Hold fast to it and you shall never go astray. You will also be questioned about me. Tell me. What reply will you give?" the Sahabah ؓ replied, "We shall testify that you have not only conveyed the message, but have fulfilled the rights of propagation. We shall also testify that you have left no stone unturned to ensure our well being." Raising his index finger to the sky

and pointing at the people, Rasulullaah ﷺ thrice repeated, "O Allaah! You be Witness to this! O Allaah! You be Witness to this!"[1]

Hadhrat Abdullaah bin Unays ؓ narrates that Rasulullaah ﷺ once called him and said, "I have intelligence that Khaalid bin Sufyaan Hudhali has mustered up a force to attack Madinah. He is now at Urna or Nakhlah. Go there and kill him. When you see him, you will start shivering."

Hadhrat Abdullaah bin Unays ؓ says, "When I reached him, he asked, 'Who is this man?' I replied, 'I am an Arab from the Banu Khuzaymah who has heard that you are mustering forces against that person (Rasulullaah ﷺ)." Khaalid replied in the affirmative and took Hadhrat Abdullaah bin Unays ؓ with him to his tent where he gave him some milk to drink. He then told Hadhrat Abdullaah bin Unays ؓ to sleep in the next tent. That night, Hadhrat Abdullaah bin Unays ؓ got into his tent and killed him. Thereafter, he hid in a cave and managed to secretly make his way back to Madinah. When he returned, Rasulullaah ﷺ said, "You have returned successfully." Hadhrat Abdullaah bin Unays ؓ placed Khaalid's head before Rasulullaah ﷺ and Rasulullaah ﷺ rewarded him by giving him his staff saying, "This shall be a token between you and me on the Day of Qiyaamah." When Hadhrat Abdullaah bin Unays ؓ passed away, he instructed that the staff should be included in his burial clothes and buried with him.[2]

1- Muslim – Hadith 1218

2- Akhbaar Makkah by Faakihi – Hadith 2766, Ibn Hishaam (Vol.1 Pg.640) and Ma'aalim Makkah Pg. 184.

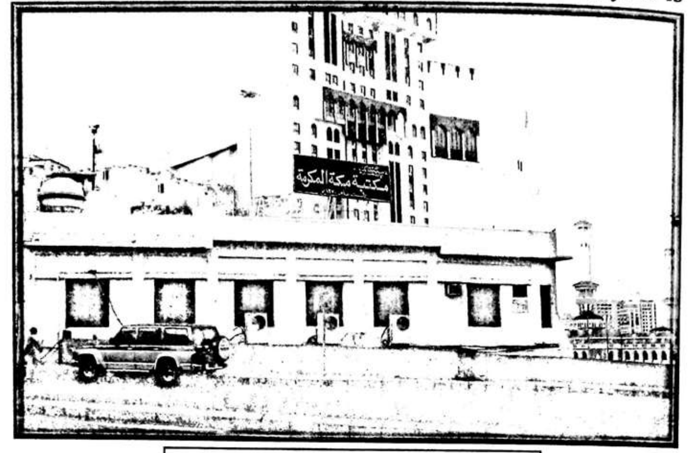
Some Important Notes Concerning Visiting Historical Sites

1. Performing salaah with congregation in the Masjid Haraam holds the immense reward of a hundred thousand salaahs anywhere else.
2. When not performing salaah or completing the rites of Hajj or Umrah, the rest of the time should be spent making Tawaaf.
3. In their fervour for visiting historical sites, people should ensure that they do not do anything that amounts to Shirk or Bid'ah. It is not permissible to kiss these places, embrace them, tie strings to them with specific intentions and to throw amulets in them with the intention that one's needs will be fulfilled thereby. Neither did Rasulullaah ﷺ instruct such actions nor did the Sahabah ؓ do this although they were the sincerest lovers of Rasulullaah ﷺ. Just as an action of Shirk cannot be labelled as Towheed, no act of Bid'ah can be labelled as love and thereby receive the status of Sunnah. True love demands that one adheres to Towheed and Sunnah and remains far from Shirk and Bid'ah.
4. Some people remove sand and gravel from the Haram, whereas it is not permissible to take the sand and gravel from the Haram outside the Haram.

Rasulullaah ﷺ's Birthplace

The house where the noble guide of the worlds Rasulullaah ﷺ was born is located opposite Marwah and close to the Valley of Abu Taalib. It was in the vicinity of this Valley that Rasulullaah ﷺ's family the Banu Haashim lived. The site is

a famous one. The Abbaasi Khalifah Haaroon Ar Rasheed had a Masjid built at the site, which Sheikh Abbaas Qataan رحمه الله demolished in 1370 A.H. (1950) to build a library. It is



Rasulullaah ﷺ's birthplace

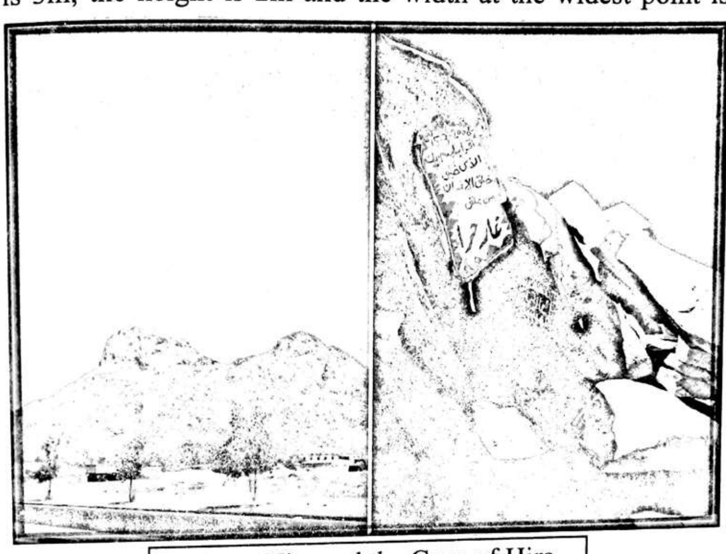
adjacent to the eastern courtyard of the Masjid Haraam and bears a large board with the words: مكتبة مكة المكرمة.[1]

The Cave of Hira

This cave is situated on the peak of Mount Noor, north east of the Masjid Haraam. The mountain is also referred to as Mount Hira. The mountain is 621m above sea level and 281m above the ground. It takes approximately an hour to walk to the cave at the top. Before announcing his prophethood, Rasulullaah ﷺ used to engage in worship in the cave. The entrance to the cave is on the northern side and one has to pass between two large boulders to enter. The distance

1- Akhbaar Makkah by Azraqi (Vol.2 Pg.199), Akhbaar Makkah by Faakihi (Vol.3 Pg.269), Jaami'ul Lateef Pg. 201 and Fadhaa'ilu Makkah Pg. 233.

between the boulders is a mere 60cm. The length of the cave is 3m, the height is 2m and the width at the widest point is



Mount Hira and the Cave of Hira

1.3m. Standing one in front of the other, two persons can perform salaah in the cave with another performing salaah in a sitting position on the right hand side.[1]

The significance of the cave stems from the fact that it was here that Hadhrat Jibra'eel عليه السلام brought the first revelation to Rasulullaah ﷺ, which was:

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴾

(O Rasulullaah ﷺ!) Read (whatever Qur'aan has been revealed to you) in the name of your Rabb Who created (everything)... {Surah Alaq, verse 1}

1- Akhbaar Makkah by Faakihi (Vol.4 Pg.84), Mir'aatul Haramain (Vol.1 Pg.59) and Ma'aalim Makkah Taareekhiyyah Pg.82.

Some time after the revelation of this verse Rasulullaah ﷺ saw Hadhrat Jibra'eel عليه السلام near this same mountain in his original form. Rasulullaah ﷺ also addressed this mountain once saying, "Be still, O Hira." Hereunder follow some Ahadeeth outlining the virtues of this mountain:

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ﷺ was in the cave of Hira when divine revelation came to him for the first time. Rasulullaah ﷺ used to frequent the cave and took food along with him because he would spend many days there. One day, an angel approached him in the cave and said, "Read!" When Rasulullaah ﷺ said that he was unlettered and therefore unable to read, the angel embraced Rasulullaah ﷺ so hard that he experienced great difficulty. Thereafter, the angel repeated the command to read and Rasulullaah ﷺ gave the same reply. For the second time, the angel embraced Rasulullaah ﷺ in the same manner. When he released Rasulullaah ﷺ, he repeated the question. Again Rasulullaah ﷺ told him that he was unable to read and again the angel embraced him. Thereafter, the angel said:

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴾

(O Rasulullaah ﷺ!) Read (whatever Qur'aan has been revealed to you) in the name of your Rabb Who created (everything)... {Surah Alaq, verse 1}

The verses of Surah Alaq were therefore the first verses of the Qur'aan revealed. Rasulullaah ﷺ repeated what the angel said and then the angel left. Rasulullaah ﷺ immediately left for home in a very frightened state.[1]

In another narration, Rasulullaah ﷺ said, "When I was descending from the cave of Hira after spending a night there,

1- Bukhaari – Hadith 4983.

I heard someone call me. However, when I looked to the right and left, I could see no one. It was when I looked up that I noticed something. I then hastened home and said to my wife Khadeeja ﷺ , 'Cover me! And pour cool water over me.' When she covered me and poured the water, the verses were revealed:

﴿ يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ۝ قُمۡ فَأَنذِرۡ ۝ ﴾

O you wrapped in a blanket! Stand up (among the people) and warn (them about Allaah's punishment for rejecting Imaan). {Surah Muddathir, verses 1,2}

Another narration states that when Rasulullaah ﷺ looked up he saw Hadhrat Jibra'eel عليه السلام sitting on a throne between the heavens and the earth.

A narration from Hadhrat Abu Hurayrah ﷺ states that when Rasulullaah ﷺ was once on Mount Hira with a few Sahabah ﷺ. When the mountain started to tremor, Rasulullaah ﷺ addressed it saying, "Be still, O Hira because upon your back today are none other than a Nabi, a Siddeeq and martyrs." With Rasulullaah ﷺ that day was Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ, Hadhrat Uthmaan ﷺ, Hadhrat Ali ﷺ, Hadhrat Talha ﷺ, Hadhrat Zubayr ﷺ and Hadhrat Sa'd bin Abi Waqqaas ﷺ.[1]

(The martyrdom of all the six Sahabah ﷺ mentioned above was prophesied and each of them was blessed with the noble status of martyrdom.)

Daarul Arqam (The House of Arqam)

This house belonged to a Sahabi called Hadhrat Arqam bin Abu Arqam ﷺ. For some time after Rasulullaah ﷺ

1- Bukhaari – Hadith 6448.

proclaimed his prophethood, this house was the secret centre of propagation. It was here that the Muslims gathered to perform salaah and to learn about Islaam. When Hadhrat Umar ﷺuslims. Because the valour and courage of Umar ﷺ was acknowledged by all, it was after his conversion to Islaam that the Muslims started performing salaah in the open and Islaam was propagated in public.

The Abbaasi Khalifah Haaroon Ar Rasheed had a Masjid built at the site in the year 171 A.H. (787). It is situated outside the Mas'aa, 36 m east of Safa. During their terms, various Muslim Khulafaa have renovated and rebuilt the Masjid. However, when the Mas'aa was extended in 1375 A.H. (1955), the Masjid had to be made part of the Mas'aa and all that remains as a reminder of the place is a door named the Door of Daarul Arqam. The location of Daarul Arqam is close to this door[1].

The Valley of Abu Taalib

This is a valley in Makkah known by the names the Valley of Abu Taalib and the Valley of the Banu Haashim. The homes of Rasulullaah ﷺ's family members were situated in the vicinity of this valley. It is situated between Mount Abu Qubays and Mount Khanaadim, close to Rasulullaah ﷺ's birthplace. It is 300m from the Masjid Haraam and extends up to Bat'haa Makkah (Sooqul Layl).

The Social Boycott

When the Kuffaar of Makkah saw that Islaam was spreading despite their vehement opposition and that the Banu Haashim and Banu Abdul Muttalib families were lending their support

1- Akhbaar Makkah by Faakihi (Vol.3 Pg.330), Az Zuhoor Muqtatifah P.100 and Taareekhul Qaweem (Vol.2 Pg.82, Vol.3 Pg.436) and Jaami'ul Lateef Pg. 204.

to Rasulullaah ﷺ, they decided to impose a social boycott on these families so that they stop backing Rasulullaah ﷺ. The Banu Haashim and Banu Abdul Muttalib on the other hand were adamant not to desert their family member Rasulullaah ﷺ and opted to face the boycott with him. All of them, Muslim and non-Muslim alike had to therefore suffer the boycott with Rasulullaah ﷺ. While all the people belonging to these families stuck with Rasulullaah ﷺ, Abu Lahab and his family forsook them and joined ranks with the antagonists.

The various tribes of the Quraysh proceeded to announce the boycott, which barred people from marrying members of the Banu Haashim and Banu Abdul Muttalib families, from trading with them and even from associating with them. They even pledged not to enter into any truce with them and not to show any compassion towards them until (Allaah forbid!) they hand Rasulullaah ﷺ over for execution. The clauses of this boycott were written down and hung on the Ka'bah. Consequently, the Banu Haashim and Banu Abdul Muttalib families were ostracised in the seventh year after Rasulullaah ﷺ's proclamation of prophethood. They were confined to the Valley of Abu Taalib and it was only during the sacred months (Rajab, Shawwaal, Dhul Qa'dah and Dhul Hijjah) that they managed to secretly purchase some basic necessities. However, these purchases were also at exorbitant prices because traders took advantage of their desperation.

The boycott made matters worse day by day and they eventually reached a stage where they had to eat the leaves of trees and suck on dried pieces of leather that they wetted. It was after suffering for three long years that Hishaam bin Amr, Zuhayr bin Umayyah, Mut'im bin Adi, Abul Bakhtari

bin Hishaam and Zam'ah bin Aswad convened and decided that it was wrong for them to be eating, drinking and enjoying themselves while the Banu Haashim and Banu Abdul Muttalib families were undergoing great suffering." They then made up their minds to tear up the parchment bearing the clauses of the boycott. When they reached their meeting place the next morning, Zuhayr announced, "O people of Makkah! While we are eating, drinking and enjoying comfortable lives, the Banu Haashim family is facing extermination. By Allaah! I shall never rest until this oppressive boycott parchment is destroyed!"

Upon hearing this, Abu Jahal snapped, "By Allaah! You are lying! That parchment shall never be destroyed!" In response to this outburst, Zam'ah said, "You are the biggest liar! We were never happy with this boycott in the first place." "Zam'ah is right," Abul Bakhtari cried out in support. Mut'im also voiced his support when he said, "Zam'ah and Abul Bakhtari are both right! We absolve ourselves in the court of Allaah from whatever is contained on that parchment." When Hishaam also supported what they said, Abu Jahal realised what was going on and said, "You must have planned all of this last night."

As this was happening, Rasulullaah ﷺ received revelation that termites had eaten up the parchment and had left nothing besides the name of Allaah. When Rasulullaah ﷺ informed his uncle Abu Taalib about this, Abu Taalib went to the Quraysh and said to them, "My nephew tells us that termites have eaten up the parchment, leaving nothing but the name of Allaah. If he is lying, we shall stop being an obstacle between you and him. However, if he is right, you will have to retract the boycott." The Quraysh accepted this proposal of

الشمال
NORTH

القبلة
QIBLAH

إلى طريق السيل

طريق رقم 9

مواقف سيارات حجاج البر

إلى طريق الملك فهد

طريق رقم 8

طريق المشاة رقم ٢
إلى منى ومزدلفة

إلى شارع سوق العرب

إلى شارع الجوهرة

طريق رقم 7

URANAH WELLY

طريق رقم 6

إلى منى ومزدلفة

إلى طريق الملك فيصل

إلى شارع القصر الملكي

طريق رقم 5

طريق رقم 4

وادي عرنة

طريق رقم 3

طريق رقم 2

مسجد نمرة

جبل الرحمة

طريق عرفات الدائري

ARAFAT CENTRAL RING ROAD

طريق عرفات الدائري الأوسط

طريق رقم 1

مواقف حجز السيارات الصغيرة أثناء الحج

ARAFAT RING ROAD

مخطط لمنطقة عرفات

ARAFAT ZONE

Kawasan tanah suci Arafah

حد عرفات الشرعي
ARAFAT BOUNDARY

طريق عرفات الدائري
ARAFAT RING ROAD

طرق فرعية
SECONDARY ROADS

طرق للمشاة
PEDESTRIAN ROADS

مسجد نمرة

هذا الجزء من مسجد نمرة خارج عن حدود عرفات الشرعية




JABAL RAHMAH جبل الرحمة

URANAH WELLY وادي عُرَنة

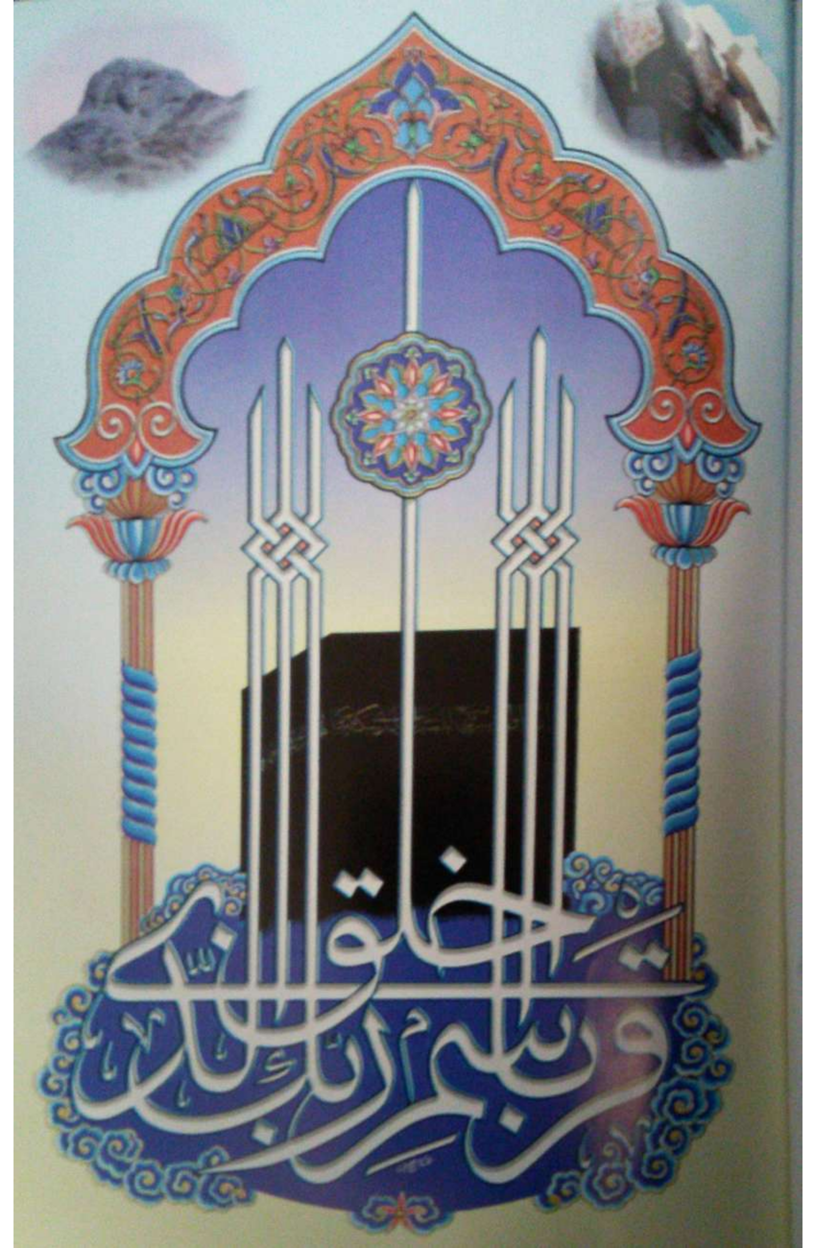
Rasulullaah ﷺ's birthplace

The canal of Zubaydah

The Cave of Hira

Mount Hira

اقرأ باسم ربك الذي خلق



Abu Taalib and when they went to verify the report, they found that just as Rasulullaah ﷺ had informed them, termites had eaten up the parchment and had left nothing besides the name of Allaah. The boycott was therefore lifted and Rasulullaah ﷺ and his family were able to leave the valley.[1]

From the Cave of Hira to the Valley of Abu Taalib

1. When the fragrance of the truth started spreading far and wide, certain Kuffaar forces not only closed their own noses, but closed the noses of others so that no one should smell it either.
2. When the rays of the brilliant sun of Islaam started shining through, the forces of falsehood started behaving like bats and employed all their energies to convince other that darkness still prevailed.
3. When these unnatural strategies failed, they drew support from other avenues to accomplish their ends.
4. They then resorted to bribe the bearer of truth with wealth, women and position but he refused to yield, saying: "You may place the sun and moon in my hands and all the wealth and jewels of the world beneath my feet but it will still not stop the work Allaah has entrusted me with. These idols are false and something false can never be regarded as true."

1. The Kuffaar then started harassing and torturing the bearers of the truth to force them to renounce Islaam and to convey the message to others that they stand to face the same fate if they accept the new creed. Amongst those who withstood these trials with patience and

1- Bukhaari – Hadith 428, Ibn Hishaam (Vol.1 Pg.350-378), Zaadul Ma'aad (Vol.2 Pg.51), Ma'aalim Makkah Taareekhiyyah Pg. 145.

fortitude were Hadhrat Bilaal ؓ, Hadhrat Suhayb ؓ, Hadhrat Ammaar ؓ and Hadhrat Sumayya ؓ.

2. Even when some people migrated to Abyssinia in an effort to safeguard their Imaan, the Quraysh exerted their influence to try to get them returned.
3. When they were unsuccessful in this attempt as well, they resorted to a social boycott and imposed severe restrictions upon the Muslims. This made the Muslims suffer intense hunger that forced them to eat leaves. However, even after having to withstand such hardship for three long years, they remained unshifted from their principles.
4. In the end, the people of truth were victorious and the people of falsehood emerged as the failures.
5. The bearers of the truth demonstrated to the world that:

- While it is acceptable to remain firm on the truth when suffering poverty and hunger, it is totally unacceptable to accept falsehood when enjoying leisure and comfort.
- While it is possible to sacrifice all the comforts of this temporary world, the principles of Deen cannot be compromised.
- Despite the subversive efforts of the forces of falsehood and all their resources, the people of Imaan could not be swayed in their beliefs.
- The Imaan of the Muslims was so firm that even the temptation of wealth and status could not displace it.
- With a wealth of resources, the Kuffaar launched repeated attacks on the Muslims, with only their trust in Allaah, the Muslims managed to safeguard their Imaan and met with success both in life and in death.
- The person who sacrifices his Imaan for material wealth will always be a failure.

- The objective of a Muslim is to be successful in the Aakhirah, his sojourn in this world being a mere vehicle for this. The flowers and thorns of this world should therefore never sway him from this objective.

Daarun Nadwah

Qusay bin Kilaab built the Daarun Nadwah approximately 150 years before the birth of Rasulullaah ﷺ. The house was used for public meetings and it was also here that battalions received their flags before marching in battle. The house served as a house of parliament for the Quraysh. It was also here that the leaders of the Quraysh gathered to scheme against Islaam and the Muslims. The house was also the site of their final plot to assassinate Rasulullaah ﷺ to prevent him from migrating to Madinah, as many Sahabah ؓ had already done by then. Their fear was that Islaam would gather strength in Madinah and become a force to be reckoned with. However, Rasulullaah ﷺ still left for Makkah unscathed and Islaam eventually prevailed.

Because the Daarun Nadwah was close to the Masjid Haraam, many Muslim leaders and Khulafaa stayed there when they performed Hajj and Umrah. Hadhrat Umar ؓ also stayed there on one occasion. The Abbaasi Khalifah Mu'tadhid Billaah included the Daarun Nadwah in the Masjid Haraam in the year 284 A.H. (897). It covered an area of 1332m^2 (37mx36m) and is located north west of the Ka'bah in the covered area of the Masjid. To note its one-time existence, a door has been named the Door of Nadwah.[1]

1- Taareekhul Qaweem (Vol.2 Pg.73), Ibn Hishaam (Vol.1 Pg.480), Akhbaar Makkah by Faakihi (Vol.3 Pg.311) and Akhbaar Makkah by Azraqi (Vol.2 Pg.109) and Taareekh Imaaratil Masjidil Haraam Pg.46.

The House of Hadhrat Khadeeja

The house of Ummul Mu'mineen Hadhrat Khadeejah holds great significance in the history of Islaam because it was here that Rasulullaah lived from the time he married her until he migrated to Madinah. It was also here that Rasulullaah's daughters Hadhrat Zaynab, Hadhrat Ruqayya, Hadhrat Ummu Kulthoom and Hadhrat Faatma were born. Hadhrat Khadeejah passed away in this house and revelation descended here on numerous occasions. It was also from here that Rasulullaah left for the Hijrah at a time when many Muslims had already left Makkah for Madinah.

However, fearing that Islaam would flourish in Madinah, the Mushrikeen decided to make a final attempt to stifle Islaam by assassinating Rasulullaah. They then surrounded the house of Hadhrat Khadeejah to ambush Rasulullaah and to assassinate him as soon as he leaves. However, Allaah had planned differently. Allaah informed Rasulullaah about the scheme of the Mushrikeen and instructed him to leave for Madinah. Rasulullaah handed over to Hadhrat Ali the trusts that people had given him to keep so that it may be returned to them. Hadhrat Ali then spent the night on Rasulullaah's bed and Rasulullaah left the house. As he left, he threw a handful of dust at the men surrounding the house, which miraculously got into all of their eyes. As they rubbed their eyes, Rasulullaah walked right between them reciting the following verse of the Qur'aan:

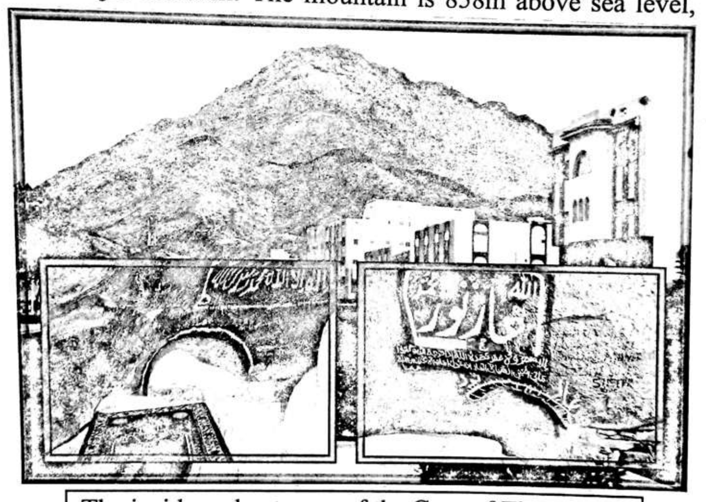
﴿ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ ﴾

We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see. {Surah Yaaseen, verse 9}

This house was next to that of Hadhrat Abu Sufyaan and his son Hadhrat Mu'aawiya later bought it and made it into a Masjid. He then made a door from his father's house leading to the Masjid. This Masjid was rebuilt and renovated several times in its history until in 1369 A.H. Sheikh Abbaas Qataan had a girls' Madrasah built on the site. It was in 1385 A.H. that this area was finally incorporated into the courtyard of the Masjid Haraam.[1]

The Cave of Thowr

This cave is located in Mount Thowr which is 4km south of the Masjid Haraam. The mountain is 858m above sea level,



The inside and entrance of the Cave of Thowr with Mount Thowr in the background

458m above the ground and resembles an upturned ship. The

1- Ibn Hishaam (Vol.1 Pg.482), Akhbaar Makkah by Faakihi (Vol.3 Pg.270 and Vol.4 Pg.907), Akhbaar Makkah by Azraqi (Vol.2 Pg.199) Zuhoor Muqtatifah P.99 Ma'aalim Makkah Taareekhiyyah Pg.271.

interior of the cave is 1.25m high with a length of 3.5m and a width of 3.5m as well. The cave has two entrances, the western entrance being the one from which Rasulullaah ﷺ entered. This entrance can only be accessed lying down. However, from the ninth century onwards up to the thirteenth century, this entrance has been continuously expanded and it's height today with the last step is almost a metre. The other entrance is wider and is located on the eastern side. This entrance was specifically made so that it would be easy for people to enter and exit the cave and it is 3.5m away from the other entrance. The cave is close to the summit of the mountain and the climb up is difficult one that takes about an hour and a half.[1]

When Rasulullaah ﷺ and Hadhrat Abu Bakr ؓ reached this cave during their Hijrah, Hadhrat Abu Bakr ؓ entered first, cleaned the cave and ensured that there were no harmful creatures inside. He allowed Nabi ﷺ in only after seeing to this.

Hadhrat Abu Bakr ؓ's son Abdullaah ؓ would remain in Makkah all day and then came to the cave at night to inform Rasulullaah ﷺ and Hadhrat Abu Bakr ؓ what was happening. He would then leave for Makkah early the next morning while it was still dark. Hadhrat Abu Bakr ؓ's slave Hadhrat Aamir bin Fuhayrah ؓ would then take the goats for grazing in a manner that Hadhrat Abdullaah ؓ's footprints would be wiped out and the Mushrikeen trackers would be unable to trace them.[2]

Referring to this cave in the Qur'aan, Allaah says:

1- Taareekhul Qaweem (Vol.2 Pg.73), Taareekh Imaaratil Masjidil Haraam Pg.46.
2 Bukhaari – Hadith 3905.

﴿ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى
ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ
بِجُنُودٍ لَّمْ تَرَوْهَا ﴾

If you do not assist him (Rasulullaah ﷺ), then indeed Allaah had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being Abu Bakr ؓ) when they were in the cave (of Thowr outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr ؓ) (when the Kuffaar were on the verge of capturing them), "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)." So Allaah caused His tranquillity (serenity, mercy and peace) to descend on him, assisted him (on various occasions) with an army (of angels and other creation) that you had not seen.
{Surah Taubah, verse 40}

Hadhrat Abu Bakr ؓ says, "When I was in the cave with Rasulullaah ﷺ, the Mushrikeen had already reached the cave while searching for us. I then said, 'O Rasulullaah ﷺ! If any of them has to look to his feet, he will certainly see us.' Rasulullaah ﷺ said, 'What do you think of two persons who have Allaah as the third?'"[1]

Rasulullaah ﷺ and Hadhrat Abu Bakr ؓ spent three nights on the cave and when they were satisfied that the Mushrikeen had given up the search, they employed the services of a guide called Abdullaah bin Urayqit. Rasulullaah ﷺ then rode a camel while Hadhrat Abu Bakr ؓ and his slave Hadhrat Aamir bin Fuhayrah ؓ shared the other. Hadhrat Aamir ؓ rode behind Hadhrat Abu Bakr ؓ. In this manner, the Hijrah was completed.[2]

1- Bukhaari – Hadith 2663.
2- Zaadul Ma'aad (Vol.2 Pg.59).

Mount Abu Qubays

This mountain is right next to the Masjid Haraam, adjacent to Mount Safa. The mountain is 420m above sea level and 120m above the ground. The mountain derives its name from a person called Abu Qubays who was the first to build his house there. During the Period of Ignorance, this mountain was also referred to as "ameen" (trustworthy) because it bore the Hajar Aswad for along time. Hadhrat Abdullaah bin Umar ﷺ reports that when the Hajar Aswad was sent down from the heavens it was bright like white glass. It was then placed on Mount Abu Qubays, where it lay for forty years before Hadhrat Ibraheem عليه السلام fixed it to the wall of the Ka'bah.[1]

Reference is made to Mount Abu Qubays in a Hadith stating that an angel once came to Rasulullaah ﷺ, asking whether Rasulullaah ﷺ wanted him to crush the Mushrikeen between the two Akhshab mountains (viz. Mount Abu Qubays and Mount Quayqa'aan). Rasulullaah ﷺ declined the offer saying, "(If they do not accept Imaan) Perhaps their progeny will accept Imaan."[2]

Mount Quayqa'aan

This massive mountain is adjacent to the Masjid Haraam. It lies north west of the Masjid Haraam and stretches from Haaratul Baab to Shaamiya. This mountain bears numerous names according to the locality it passes by. In the north western part, it is called Mount Ibaadi, in the area where Hajoon and the Ma'la graveyard are located it is called Mount

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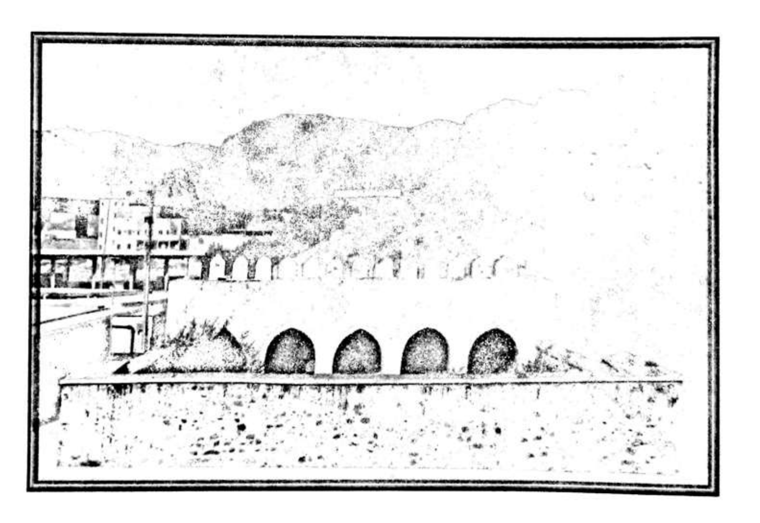
1- Tabraani, reporting from reliable sources as confirmed by Mundhiri.

2- Bukhaari – Hadith 3231, Targheeb wat Tarheeb (Vol.2 Pg.95) and Taareekhul Qaweem (Vol.1 Pg.64).

Sulaymaaniya while in the Dihla region it is called Mount Sudan. It is also called Mount Qaraarah in the region between Qaraarah and Falaq, while it is called Mount Hindi in the south because most of the residents of the area are of Indian origin. The mountain is 410m above sea level and 110m above the ground.[1] The mountain is 858m above sea level, 458m above the ground.

Masjid Bay'ah

This Masjid commemorates the spot in Mina where the Ansaar of Madinah pledged their allegiance to Rasulullaah



The Masjid Bay'ah

ﷺ in the year 621 A.D. The group included leaders of the

1- Bukhaari – Hadith 3231, Akhbaar Makkah by Azraqi (Vol.2 Pg.667), Akhbaar Makkah by Faakihi (Vol.4 Pg.47) and Ma'aalim Makkah (Pg.223).

Aws and Khazraj tribes of Madinah and were twelve in number. The second such pledge called the second Aqabah pledge (Bay'ah Aqaba Thaaniya) took place the following year, which was the thirteenth year after Rasulullaah ﷺ proclaimed his prophethood. This pledge was undertaken by 73 men and two women. It was on this occasion that the Ansaar invited Rasulullaah ﷺ to settle in Madinah. It is also referred to as the Bay'ah Aqaba Kubra.

The Abbaasi Khalifah Abu Ja'far Mansoor erected a Masjid here in the year 144 A.H. (761). The nameplate is outside on the wall facing the Qibla. At the front of the four sturdy walls is a roof, while the back section is a courtyard. Azraqi (passed away 244 A.H.), Faakihi (passed away 272 A.H.), Harbi, Ibn Jowzi (passed away 597 A.H.), Faasi (passed away 832 A.H.) and Ibn Zaheera (passed away 986 A.H.) have all mentioned this Masjid in their books. Various Muslim leaders have maintained and renovated this Masjid during their periods. The present Masjid was constructed by the Turks, using stone and plaster. It is located in a valley approximately 300m from the Jamara Aqaba, on the right hand side of the bridge leading from Mina to Makkah[1]. (It is currently under reconstruction)

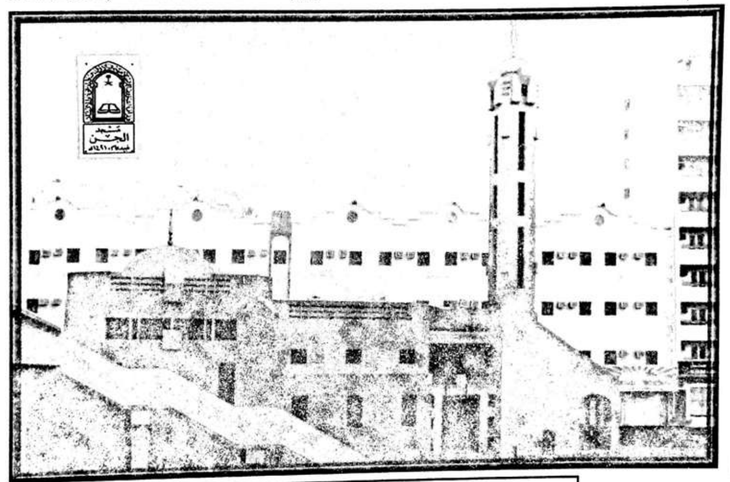
Masjid Jinn

When proceeding towards the Ma'la district, this Masjid is located on one's left, next to a bridge crossing. It is called the Masjid Jinn because it is here that a large group of Jinn accepted Islaam at Rasulullaah ﷺ's hand. Hadhrat Abdullaah bin Mas'ood ؓ was with Rasulullaah ﷺ at the

1- Ibn Hishaam (Vol.1 Pg.431,441), Akhbaar Makkah by Faakihi (Vol.4 Pg.22), Akhbaar Makkah by Azraqi (Vol.2 Pg.206),Kitaabu Lmanaasik Pg.503 Zuhoor Muqtatifah P.98, Jaami'ul Lateef Pg. 206 Mutheerul Ghiraam Pg.191, Taareekhul Qaweem (Vol.5 Pg.311).

time, but Rasulullaah drew a line on the ground which he was not to cross (to save him from shock and physical harm). It should be noted that some Jinn did meet Rasulullaah before this occasion when Rasulullaah was returning from Taa'if during the thirteenth year after proclamation of his prophethood.[1] This Masjid was renovated in 1421 A.H. and is also called Masjid Haras.

Hadhrat Abdullaah bin Mas'ood narrates, "While in Makkah, Rasulullaah once said to the Sahabah,



Masjid Jinn (Masjid Haras)

'Whoever wishes to see what the Jinn are all about should come along.' Besides myself, no one else came with. When we reached a place in the Ma'la district of Makkah, Rasulullaah used his foot to draw a circle on the ground. He then instructed me to sit inside the circle. After proceeding a little further, Rasulullaah started reciting the

1- Taareekhul Qaweem (Vol.5 Pg.81), Al Arjul Miski Pg. 73 and Mutheerul Ghiraam Pg. 191

Qur'aan. It then happened that Jinn started to arrive in troops as they gathered there. So many came that I could not even see Rasulullaah ﷺ nor hear him. Rasulullaah ﷺ then continued talking with a group of them until Fajr, when he came back to me saying, "I have given them bones and dung as their provisions, so you people should ensure that you never use bones and dung to clean yourselves after relieving yourselves.'"[1]

This Hadith means that because of the request of Rasulullaah ﷺ, Allaah creates meat on old bones for the Jinn to eat and converts dung back into the fodder it had previously been. Humans are prohibited from using these things for cleaning their private parts so that the food of the Jinn does not become polluted. However, when people neglect this instruction, the Jinn retaliate by harassing them.

Hadhrat Abdullaah bin Mas'ood ﷺ has also reported that the night when Rasulullaah ﷺ met with the Jinn, they had reached the Hajoon area when Rasulullaah ﷺ drew a line on the ground. Rasulullaah ﷺ then proceeded ahead towards the mountains (as Hadhrat Abdullaah bin Mas'ood ﷺ stayed behind the line). When a large assembly of Jinn started to crowd Rasulullaah ﷺ, their leader asked Rasulullaah ﷺ, "Should I get these Jinn away from you?" Rasulullaah ﷺ replied:

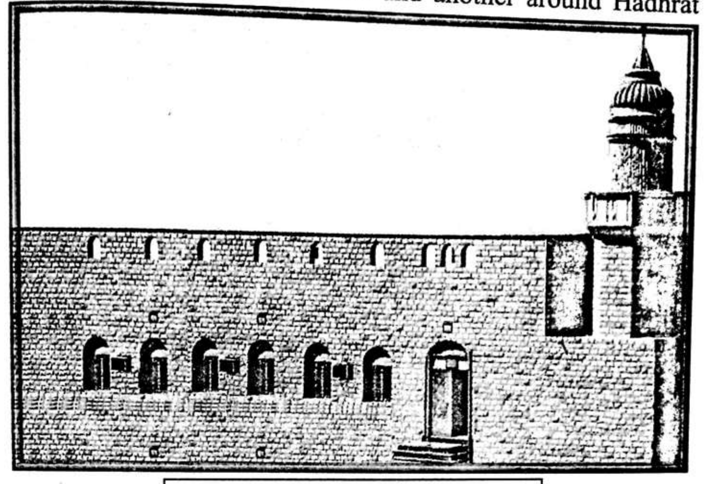
﴿ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ ﴾

"Without doubt, none can ever protect me from (the will of) Allaah (He will protect me from everything)". {Surah Jinn, verse 22}[2]

Yet another narration states that Hadhrat Abdullaah bin Mas'ood ﷺ walked behind Rasulullaah ﷺ until they

1- Tafseer Ibn Katheer (Vol.7 Pg.275), Akhbaar Makkah by Azraqi (Vol.2 Pg.200).
2- Tafseer Ibn Katheer (Vol.7 Pg.277).

reached a valley called Hajoon. There Rasulullaah ﷺ drew a line on the ground for himself and another around Hadhrat



Masjid Jinn (old building)

Abdullaah bin Mas'ood رضي الله عنه so that he should remain inside it.[1] Hadhrat Abdullaah bin Mas'ood رضي الله عنه reports that although the Jinn came close to the circle, they were unable to do so. They would then turn and go to Rasulullaah ﷺ.[2]

Masjid Shajarah

According to Azraqi (passed away 244 A.H./ 858 A.D) the Masjid Shajarah (Masjid of the tree) is opposite the Masjid Jinn. The Masjid is located at the spot where Rasulullaah ﷺ called a tree and it came to him. When he then commanded it to return to its place, it complied.[3] The historian Faakihi also mentions that the Masjid Shajarah is opposite the Masjid

1- Tafseer Ibn Katheer (Vol.7 Pg.279).
2- Akhbaar Makkah by Faakihi – Hadith 2321.
3- Akhbaar Makkah by Azraqi (Vol.2 Pg.201).

Haras (Masjid Jinn) and that it was the spot where Rasulullaah summoned a tree and it responded.[1]

Ibn Sa'd reports in his Tabaqaat that Rasulullaah was once very depressed. He was at Hajoon when he prayed to Allaah to show him a sign so that he would not have to be perturbed by the rejection he received from his people. He then saw a tree tearing its way through the ground as it approached him and greeted him with Salaam. Rasulullaah then instructed it to return and it duly complied. After this, Rasulullaah said, "I now have no concern for the people's rejection."[2]

Hadhrat Umar reports that Rasulullaah was once at Hajoon when some of the Mushrikeen rejected his invitation to Islaam. Rasulullaah prayed, "O Allaah! Show me such a sign after which I would have no concern for the rejection of the people." He was then told to call a nearby tree to him. When Rasulullaah did so, the tree came to him and greeted him with Salaam. Rasulullaah then instructed it to return and it duly complied. After this, Rasulullaah said, "I now have no concern for the people's rejection."[3]

Allaama Ibn Jowzi (passed away 597 A.H.) states that the Masjid Shajarah is opposite the Masjid Jinn. The Masjid is located at the spot where Rasulullaah called a tree and it tore through the ground as it came to him. When he then commanded it to return to its place, it complied.[4] Ibn Zaheera has also confirmed this in his book.[5]

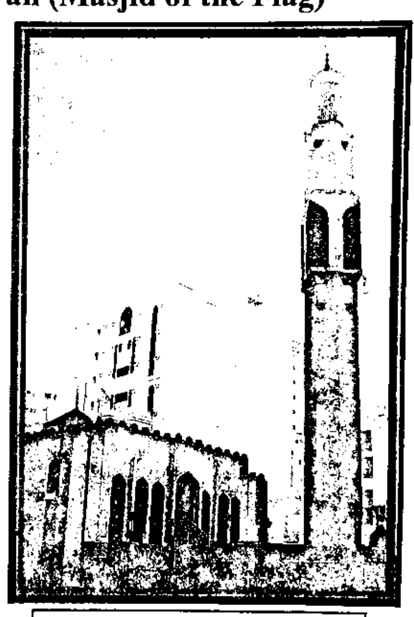
1- Akhbaar Makkah by Faakihi (Vol.4 Pg.27).
2- Tabaqaat of Ibn Sa'd (Vol.1 Pg.134).
3- Majma'uz Zawaa'id (Vol.9 Pg.10).
4- Mutheerul Ghiraam Pg.191.
5- Jaami'ul Lateef Pg.209.

The above confirms the fact that this miracle occurred at Hajoon (in the Ma'la district) and that the Masjid Shajarah is opposite the Masjid Jinn. According to what Faakihi says, it appears that Rasulullaah ﷺ was with the Jinn when they requested for a miracle to prove his prophethood. When Rasulullaah ﷺ demonstrated this miracle, a large number of them accepted Islaam.[1]

Although modern historians do not specify the location of the Masjid Shajarah, the writings of earlier historians make it evident that it is close to the Masjid Jinn.

Masjidur Ra'yah (Masjid of the Flag)

Imaam Bukhaari رحمه الله reports that when Makkah was conquered, Rasulullaah ﷺ instructed that his flag be planted in Hajoon.[2] Ibn Hishaam has recorded that when Rasulullaah ﷺ conquered Makkah, he entered from the higher-lying ground (the Ma'la district) and it was there that his tent was pitched.[3]



Masjidur Ra'yah

It was one of the descendents of Hadhrat

1- Akhbaar Makkah by Faakihi (Vol.4 Pg.23.).

2- Bukhaari – Hadith 4280.

3- Ibn Hishaam (Vol.3 Pg.407).

Abbaas ﷺ by the name of Abdullaah bin Abbaas bin Muhammad bin Ali bin Abdullaah bin Abbaas ﷺ who erected a Masjid at the spot. The Masjid became famous as Masjidur Ra'yah. Faakihi (passed away 272 A.H.) mentions that the Masjidur Ra'yah is a Masjid in the upper part of Makkah situated next to the well of Hadhrat Jubayr bin Mut'im ﷺ, which is also known as the Ulya well. It is close to this that Hadhrat Umar ﷺ had a restraining wall erected to prevent water from flooding the Masjid Haraam.

Ibn Maajah reports from Hadhrat Kaysaan ﷺ that he saw Rasulullaah ﷺ performing salaah near the Ulya well wearing only one garment. Imaam Ahmad رحمه الله has also recorded a narration which substantiates this fact that Rasulullaah ﷺ used to visit the area and perform salaah there. The writings of Ibn Zaheerah (passed away 986 A.H.) also corroborate the fact that the Masjidur Ra'yah is close to Mudda'aa in the upper reaches of Makkah. Faasi (passed away 832 A.H.) was of the opinion that the Masjidur Ra'yah is located 500m from Marwah[1]. The writings of Ibn Jowzi (passed away 597) also specifies the location of this Masjid[2].

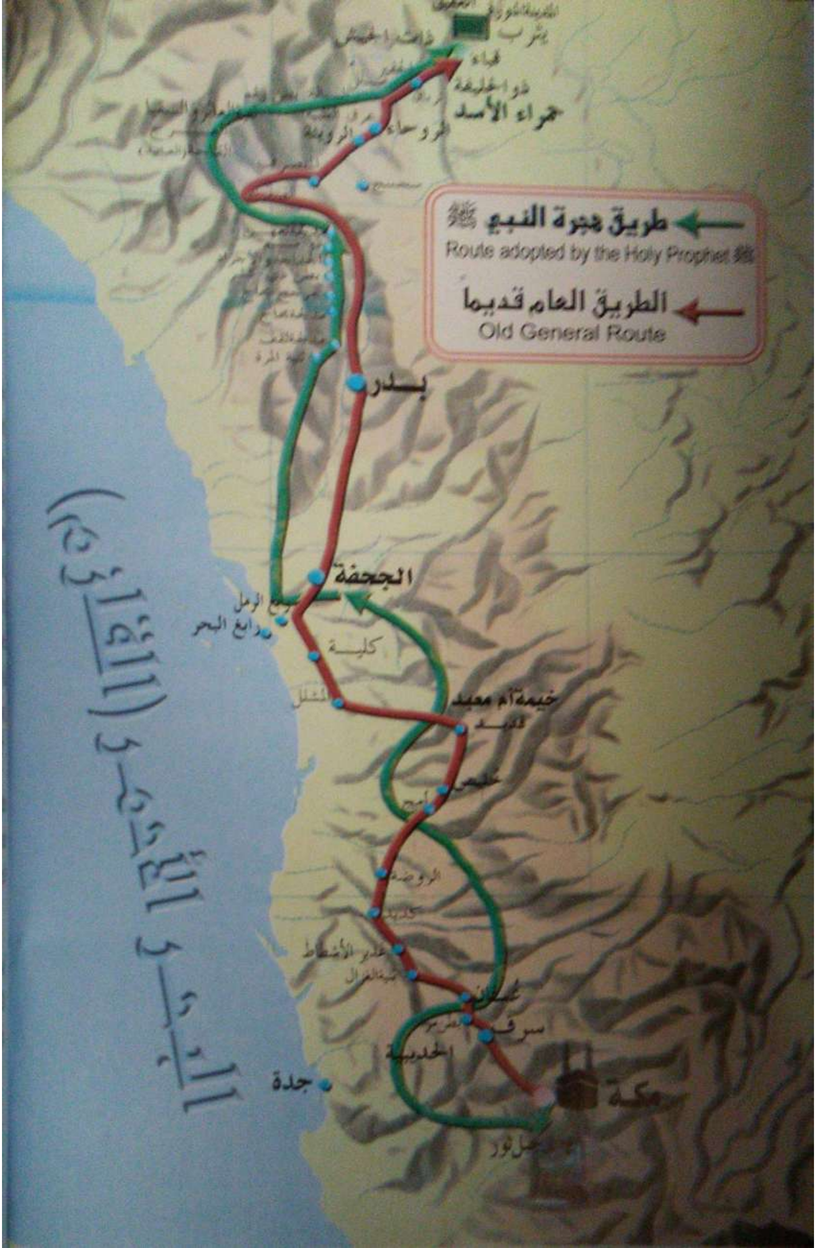
Because the Masjid is located on the Ghazza Road in the Jowdariyyah district of Makkah, it is called the Jowdariyyah Masjid. It has recently been rebuilt on a new design, which lies 550m from Marwah[3].

Although the Masjid has been renovated during the reign of King Abdul Azeez in 1361 A.H. (1942), it was again rebuilt during the reign of Khaadimul Haramain King Fahad bin Abdul Azeez.

1- Jaami'ul Lateef Pg. 205, Shifaa'ul Ghiraam (Vol.1 Pg.261), Al Arjul Miski Pg.74.

2- Mutheerul Ghiraam Pg.191.

3- Naqsha Daleelil Masjidil Haraam wal Mantaqa Markaziyya 1412 A.H.



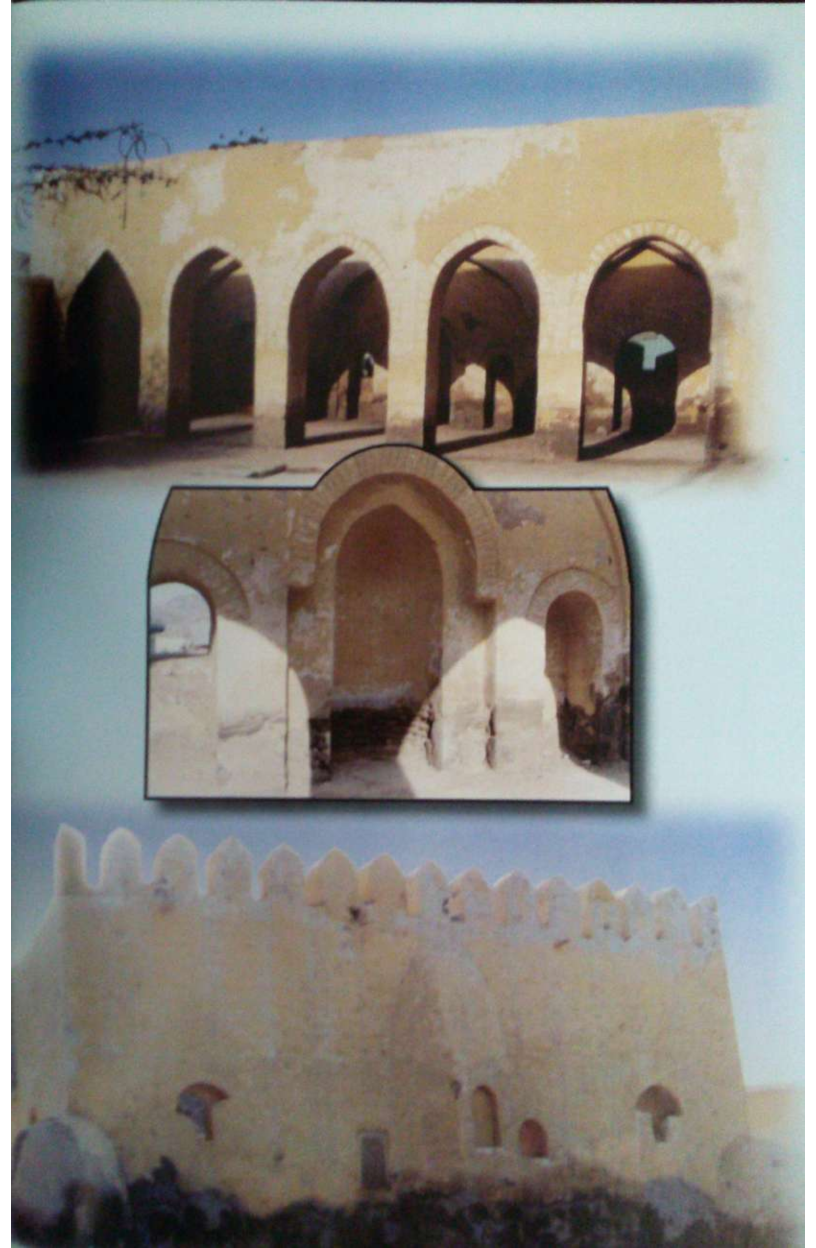
طريق هجرة النبي ﷺ
Route adopted by the Holy Prophet ﷺ
الطريق العام قديما
Old General Route
يثرب
حمراء الأسد
بدر
الجحفة
رابغ البحر
كلية
خيمة أم معبد
عسفان
سرف
مكة
جدة
البحر الأحمر (القلزم)

بسم الله الرحمن الرحيم
أمر عبد الله عبد الله أمير المؤمنين
أدامه الله ببنيان هدا المسجد مسجد
البيعة التي كانت أول بيعة بويع
بها رسول الله صلى الله عليه وسلم أو
عقد عقده الله للإسلام عقد
عقده له العباس بن عبد
المطلب تلك الليلة لرسول الله
صلى الله عليه على الأنصار في هدا
المسجد أن يصدقوا رسول الله
صلى الله عليه بما جاءهم به من الله وأن
يسمعوا له ويطيعوا ويمنعوه مما
يمنعون منه أنفسهم وأبناءهم أعظم
الله أجر أمير المؤمنين على بنيانه في
عمرانه إياه رسول الله صلى الله عليه وسلم.



Foundation Stone (From the 2nd century A.H.)

Masjidul Bay'ah



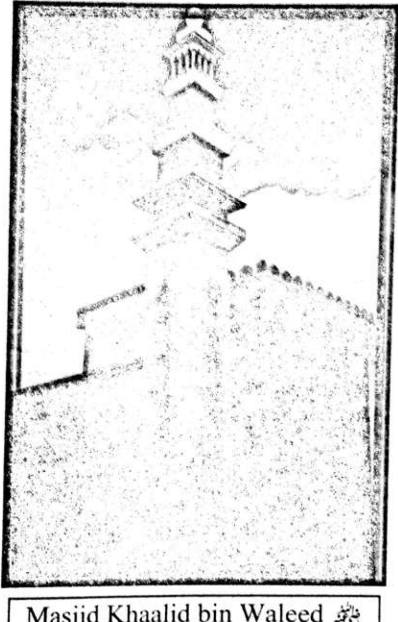




The inside and entrance of the cave Thowr

Masjid Khaalid bin Waleed ﷺ

When Makkah was being conquered, Rasulullaah ﷺ instructed Hadhrat Khaalid bin Waleed ﷺ to enter Makkah (with his battalion) from the lower part of Makkah and to plant the flag of Islaam where the settlements start. Another narration states that Rasulullaah ﷺ instructed him to enter Makkah at Al Leyt (a low-lying area near Jarwal)[1]. A Masjid was later erected at the place where Hadhrat Khaalid bin Waleed ﷺ planted the flag. Both the Masjid and the street it is situated in are names after Hadhrat Khaalid bin Waleed ﷺ.



Masjid Khaalid bin Waleed ﷺ

The Masjid is located in the district of Rabee'ur Rasaam in the Haaratul Baab area[2]. The Masjid was rebuilt in 1377 A.H. (1958)[3].

Muhassab

This is a historical place in the upper reaches of Makkah between the mountains leading to Mina. The term 'Muhassab' refers to an area with a collection of stones. The area therefore derives its name from the fact that water flowing down neighbouring mountains

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1- Kitaabul Manaasik by Harbi Pg.474 and Fat'hul Baari (Vol.8 Pg.10).
2- In previous times, there was a gate here leading to Makkah where traders arriving from Jeddah had to pay levies on their goods. It was for this reason that the place became known as Rabee'ur Rasaam and the adjacent district became known as Haaratul Baab. See Ma'aalim Makkah for details.
3- Ma'aalim Makkah Taareekhiyyah Pg.98, Taareekul Qaweem (Vol.5 Pg.81)

deposit all their stones to this area. The area is also known as Khayf and Abtah. The term 'Abtah' refers to a place that widens after a valley. Because the area is relatively level and lush, it was popular with the people of Makkah as a site for relaxation and a venue for making decisions. In fact, it was here that the Kuffaar of Makkah made the decision to impose the social boycott on Rasulullaah ﷺ's family. The details of this have passed in the discussion of the Valley of Abu Taalib. While the boycott demonstrated the hard-heartedness of the Kuffaar, it also highlighted the resoluteness and forbearance of Rasulullaah ﷺ and his family the Banu Haashim and Banu Abdul Muttalib tribes. The heart rending incidents of this three year boycott are preserved in the books of history and serve as an example of patience for every Muslim to learn from.[1]

Another significance of this place is that Rasulullaah ﷺ came here with the Sahabah ؓ when Makkah was conquered as well as when he performed the farewell Hajj. Therefore, the place that was once a venue for the Mushrikeen to display their enmity for Islaam later became a venue for the Muslims to display their strength and supremacy[2]. This occasion was also one for expressing gratitude to Allaah for granting the Muslims supremacy over a place that they were forced to leave. In addition to this, it was also an occasion for the Sahabah ؓ to repay the torture and cruelty of the Kuffaar with compassion and forgiveness.[3]

Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ said, "If Allaah allows us to conquer Makkah, our column will Inshaa Allaah stop at the very place where the Kuffaar tied the knot of kufr (pledged to enforce the boycott against the Muslims)."[4]

When Rasulullaah ﷺ decided to march to Hunayn, he said, "Inshaa Allaah, our destination tomorrow will be Khayf Banu Kinaanah (Muhassab) where the Kuffaar used to meet to oppose Islaam."[5]

1- Akhbaar Makkah by Azraqi (Vol.2 Pg.160) and Mu'jamul Ma'aalimil Jugrafiyyah Pg.31.
2- Zaadul Ma'aad (Vol.2 Pg.46), Shifaa'ul Ghiraam (Vol.1 Pg.313)
3- Fat'hul Baari (Vol.8 Pg.15).
4- Bukhaari – Hadith 4284.
5- Bukhaari – Hadith 4285.

Hadhrat Abu Hurayrah ﷺ reports that when Rasulullaah ﷺ was in Mina on the day of Eid during his farewell Hajj, he said, "Tomorrow we shall camp at Khayf Banu Kinaanah (Muhassab) where the Kuffaar convened to impose a boycott on the Banu Haashim and Banu Abdul Muttalib tribes. They resolved that none shall marry them or trade with them until they handed Muhammad ﷺ over to them."[1]

Hadhrat Anas ﷺ narrates that it was at Muhassab that Rasulullaah ﷺ performed the Zuhr, Asr, Maghrib and Isha salaahs (during the farewell Hajj). He then had a rest before proceeding to the Ka'bah to perform Tawaaf.[2]

Hadhrat Abdullaah bin Umar ﷺ reports that Rasulullaah ﷺ, Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ and Hadhrat Uthmaan ﷺ used to camp at Muhassab[3]. Nowadays there is a Masjid here called Masjid Muhassab.

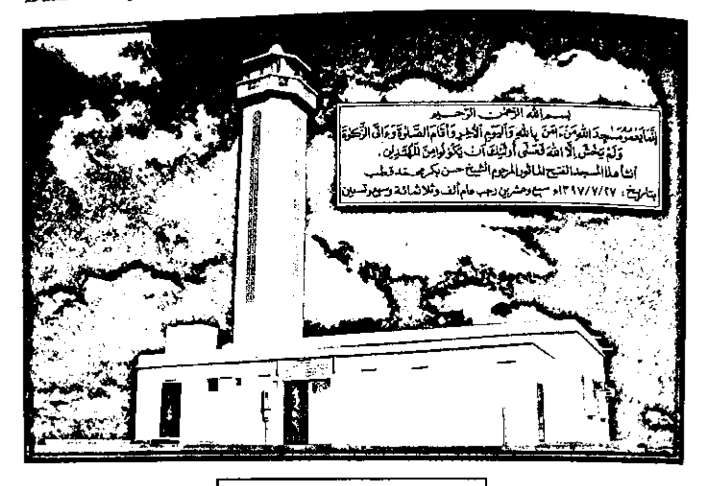
The Masjid Fatah at Jamoom

Just before coming to Marruz Zahraan, there is a place called Jamoom. This is where the Banu Sulaym tribe used to live. It is located on the road to Madinah (Tareeq Hijrah), 25km north of Makkah and 18km from Masjid Aa'isha. In 6 A.H. Rasulullaah ﷺ dispatched a battalion under the command of Hadhrat Zaid bin Haaritha ﷺ to fight the Banu Sulaym tribe. En route, they met a woman who guided them to the Banu Sulaym's settlement. This expedition brought the Muslims a large booty, with which the battalion returned.[4]

As Rasulullaah ﷺ was marching to conquer Makkah in 8 A.H., he camped at Jamoom with ten thousand Sahabah ﷺ. A large group of the Banu Sulaym also joined them and it was here that Hadhrat Abu Sufyaan ﷺ became a Muslim.[5]

1- Bukhaari – Hadith 1590 and Muslim – Hadith 1314.
2- Bukhaari – Hadith 1756.
3- Tirmidhi – Hadith 921.
4- Ibn Hishaam (Vol.3 Pg.612), Bilaaduna Aathaar wa Turaath Pg.105.
5- Ibn Hishaam (Vol.3 Pg.402).

Bukhaari quotes a narration which states that when the Quraysh



Masjid Fatah

received intelligence that Rasulullaah ﷺ was marching to Makkah, they sent Hadhrat Abu Sufyaan رضي الله عنه, Hakeem bin Hizaam رضي الله عنه and Budayl bin Waraqaa رضي الله عنه to verify the news. However, when the trio reached Marruz Zahraan (Jamoom), they were intercepted by a division of the Muslim army and taken before Rasulullaah ﷺ. It was on this occasion that Hadhrat Abu Sufyaan رضي الله عنه became a Muslim.[1]

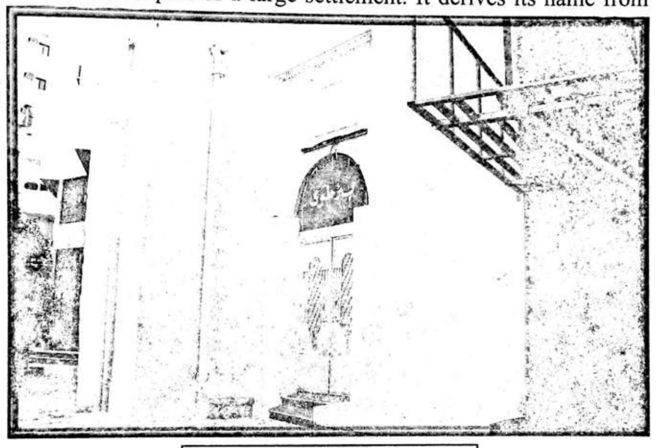
A Masjid has since been erected at the place in Jamoom where Rasulullaah ﷺ camped and performed salaah. The Masjid has been named Masjid Fatah and has been renovated and rebuilt several times throughout history. The present structure was completed in 1397 A.H. All the costs were borne by Shaikh Hasan Bakr Muhammad Qutub, as is stated on a plaque at the main entrance of the Masjid. The length of the Masjid in the direction of the Qibla is 20m and the width is 15m, giving the Masjid a total area of 300m^2.

1- Bukhaari – Hadith 4280.

The courtyard of the Masjid is 5m wide. The Masjid also boasts a high Minaarah on the left-hand side with an adjacent room. Close to the Masjid is large reservoir that supplies water to all of Jamoom. The white minaarah of the Masjid and the yellowish reservoir can be seen from the Tareeq Hijrah (the Hijrah Road).

Dhi Tuwa

This is a valley in Makkah that exists only by name today because it has become part of a large settlement. It derives its name from



The Tuwa well

the Tuwa well in the Jarwal district[1]. The significance of the area is that Rasulullaah ﷺ once spent a night there, took a bath with the water of the well the next morning and then performed salaah. Thereafter, he entered Makkah. This is evident from a narration in Saheeh Bukhaari[2]. It was therefore the practice of Hadhrat Abdullaah bin Umar رضي الله عنهما to spend a night here and then proceed to Makkah after taking a bath. "This is what Rasulullaah ﷺ did," he would say.[3] A Masjid had been constructed at the place near the

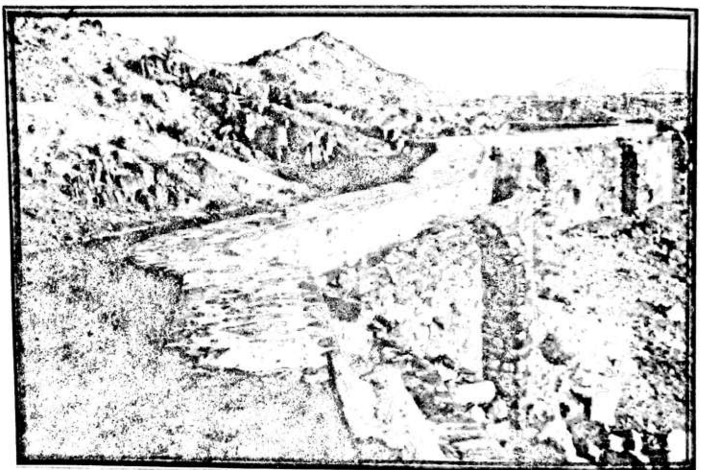
1- Bukhaari – Hadith 4280.
2- Hadith 1574.
3- Muslim –Hadith 1259.

well where Rasulullaah ﷺ performed salaah. Mention is made of this in a narration of Saheeh Muslim[1]. Faakihi has also stated that the Masjid is on the right hand side of the road when going towards the Tuwa well. It is also close to the well. This Masjid was in existence until recent times, when it was eventually demolished.[2]

The Dhi Tuwa well is still in existence in the Jarwal district opposite the Wilaadah Hospital and behind the newly built Jafri building.

The Canal of Zubaydah

This canal was built by Zubaydah who was the wife of the Abbaasi Khalifah Haaroon Ar Rasheed (passed away 174 A.H. / 791 A.D.). it is



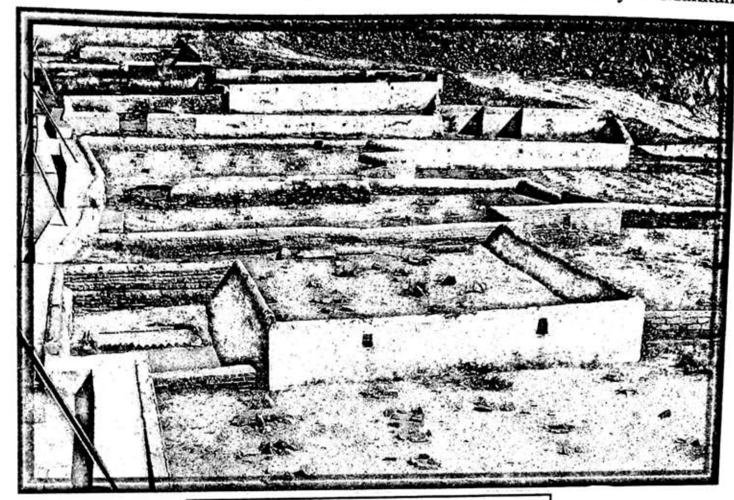
The Canal of Zubaydah

located 36km from Makkah in the Hunayn valley. It begins at Waadi Nu'maan, passing through Arafaat, Waadi Urna, the lower reaches of Mina and ending in Makkah. The people of Makkah received water from this canal for twelve hundred years and Muslim rulers continued repairing and maintaining it through the centuries until it eventually started to break up and was no longer used[3]. In the year 1421 A.H. Crown Prince Abdullaah bin Abdul Azeez started proceedings to restore the canal to use.

1- Hadith 1259 and 1260.
2- Akhbaar Makkah by Faakihi (Vol.4 Pg.27) and Akhbaar Makkah by Azraqi (Vol.2 Pg.203).
3- Shifaa'ul Ghiraam (Vol.1 Pg.347).

The Ma'la Graveyard

This is one of Makkah's important historical sites located in a valley east of the Masjid Haraam. Faakihi has stated that while no valley in Makkah



The Ma'la Graveyard

faces the Qibla precisely, the valley in which the Ma'ka graveyard is located faces the Qibla to the finest degree[1]. Several Ahadeeth state the virtues of this graveyard, one being the narration in which Rasulullaah ﷺ said about it, "What an excellent place is this graveyard."[2]

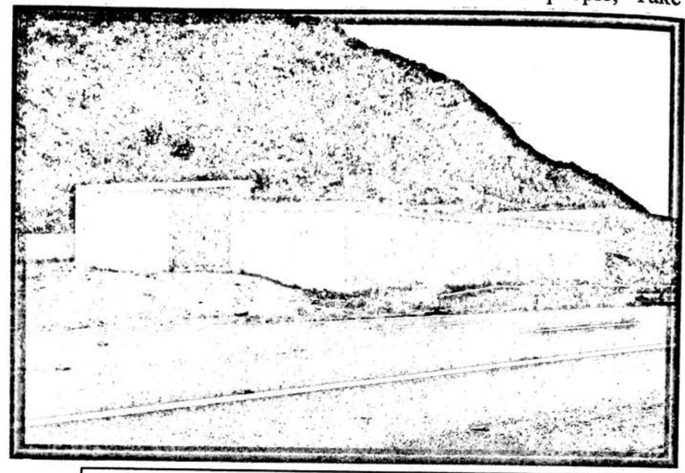
The grave of Ummul Mu'mineen Hadhrat Khadeejah ﵂ is situated in this graveyard as well as graves of many Sahabah ﵃, Taabi'een and saints. Besides this graveyard, there are also other historical graveyards in Makkah.

Sarif

Sarif is the place where Rasulullaah ﷺ married Ummul Mu'mineen Hadhrat Maymoona ﵂ in the year 7 A.H. and then stayed over for a few days. It was also here that Hadhrat Maymoona ﵂ passed away in the year 51 A.H. Her grave lies on the right hand side of the Hijrah Road, 20km before entering Makkah.[3]

1- Akhbaar Makkah by Faakihi (Vol.4 Pg.27), Akhbaar Makkah by Azraqi (Vol.2 Pg.203).
2 Ahmad – Hadith 3472 and Majma'uz Zawaa'id (Vol.3 Pg.297).
3- Ibn Hishaam (Vol.3 Pg.370), Asadul Ghaabah (Vol.6 Pg.274), Awdiya Makkah Mukarramah (Pg.12) and Sahabah ﵃ ke Makaanaat Pg.35.

Yazeed bin Asam narrates that when Hadhrat Maymoona ﷺ fell ill in Makkah, she had no relatives. She therefore told the people, "Take



The grave of Hadhrat Maymoona ﷺ in Sarif

me outside Makkah. I shall not be dying here (in Makkah) because Rasulullaah ﷺ told me that I shall not die in Makkah." She was then taken to Sarif beneath the tree where she married Rasulullaah ﷺ. It was here that she then passed away and was buried.[1]

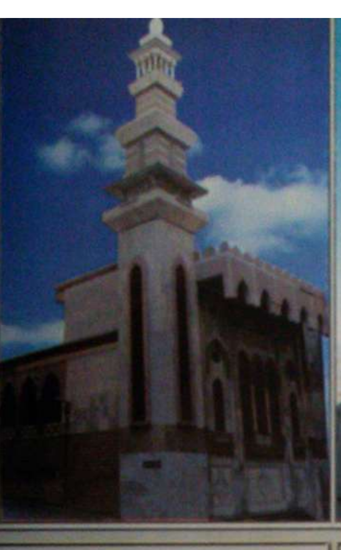
All Thanks to You, O Allaah

We express thanks to Allaah by Whose abundant grace and bounty, this book has been completed. The writer has done his best to ensure that this book is presented in a most pleasing manner. Pictures and diagrams have been used to illustrate the most important sites of this most blessed city to make things easy for one to understand. We pray to Allaah to accept this effort solely for His pleasure and to make it a source of benefit for every person interested in the history of this noble city. May Allaah also increase his grace upon us. Aameen.

A request is made to all readers to remember us in their du'aas.

(7/ 3/ 2004) وصلى الله على نبينا محمد ﷺ وعلى آله وصحبه و سلم تسليما كثيرا

1- Mu'jizaatun Nabi ﷺ by Ibn Katheer (Pg.210).



Masjid Khalid bin Waleed



Masjidur Rayah

Masjidul Jinn

Masjidul Fath

The Tuwa well

The Ma'la Graveyard

The grave of Hadhrat Maymoona رضي الله عنها in Sarif

OTHER BOOKS FOR THE AUTHER



